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Healing & Prosperity Thought

TO BE USED FROM

FEBRUARY 19 to MARCH 20

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AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to next page.)

UNITY

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UNITY

Devoted to Christian Healing

CHARLES FILLMORE, *Editor* — GEORGE E. CARPENTER, *Associate Editor*

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Co-operation of Christ and Holy Spirit

CHARLES FILLMORE

THE RELATION THAT Christ bears to the Holy Spirit or Spirit of truth is very intimate, and it is evident that to elucidate it was an essential rt of the great work that the Master did for hu- anity. Especially striking is the passage where He ints to the Spirit of truth as the teacher of the ruth that He brought to the world. He said that His ords were Truth and that they would endure though aven and earth should pass away. This has been ken to mean that the words printed in the Four ospels were His words and that they would trans- rm those who kept them. However Biblical scholars ve found that Jesus spoke the Aramaic tongue, hile His reporters used Greek, and being translated om Aramaic into Greek is not the only change to hich Jesus' words were subjected before appearing our New Testament.

We may safely assume that Jesus did not autho ize any man-made reports of His words or authe ticate them as having the power that He put int them when He voiced them. He knew that they mu be expressed by one who was familiar with the log or original creative God word, of which Christ the perfect manifestation. This word of God ha never been expressed in any language and never ca be. The Spirit of truth, which is the feminine of Go alone possesses the power to impart this Spirit wor to men, quickening the Christ mind in them an assisting them in their growth to Son of God statur

Here again we must divest our mind of the ide that the sons of God are miraculously wrought. Ma is brought forth through the progressive unfoldme of law, and no miracle enters into the creative proces It is a development of soul and body and require both masculine and feminine elements to round out. As the body of the physical man is formed fro the combined substances of the father and the mothe so the spiritual body is a transformation of these sam elements through a process called regeneration. A in the physical, the father supplies the seed or ide and the mother supplies the substance and life.

As long as the language we use to describe spi itual conditions is hampered by physical connotatio of our words, we shall fail to express in words t actual relations existing in the higher realms of l ing. A witty man once said that language was i vented to conceal ideas. Our means of communicati before we clabbered the mental atmosphere by sens ality was thought projection; that is, the idea to form in the thinker's mind the moment it was co

ceived and entered the mentality of its recipient on the wings of spiritual affinity.

This is not thought projection or transference by the will, as is taught today, but a flow of ideas between sympathetic minds without volition of the will. Many persons experience this free flow of ideas and marvel at it, although it is the perfectly natural language of the spiritual man, and which we shall use when we have regained our supermind estate.

We shall never understand the powerful part the Holy Spirit plays in the redemptive work of Jesus Christ until woman is given her rightful equality in God-Mind. So long as the masculine God is given all the creating we shall not realize the softening influence of the Spirit of truth, whom Jesus said would lead us into all Truth. Our Bible writers and translators have allowed the temporary dominance of the masculine animal to submerge the finer and more beautiful ideas of the feminine in man.

Although there are many splendid feminine characters in the Bible they are so submerged by the quantity and boastful quality of the masculine that their creative importance is seldom mentioned. Even where the feminine companion of Jehovah, El Shaddai, is mentioned, her identity is covered up by a totally inaccurate translation "Almighty." Scofield, authority on Hebrew literature, says that wherever in the Bible the word "Almighty" occurs it should read El Shaddai, which means "the breasted" or wife, that is, the divine feminine. She it was who promised pre-eminence of various kinds to Abraham, if he remained steadfast in his faith. So Jesus Christ pointed her out, the Spirit of truth, as the only teacher

of the doctrine He gave to the human family. She is the transformer of the physical into the spiritual in the natural world. This was typified by His presence and instructions of Jesus' mother to the servants at the changing of the water into wine at the marriage feast of Cana.

The Holy Spirit is the love of God in manifestation. Jesus Christ reveals the inexorable law of Being and Holy Spirit reveals its love and compassion. The Holy Spirit quickens and gives power to those submerged in sense. The law of God cannot be changed; cause and effect follow each other; punishment follows transgression unless extenuating circumstances can be shown and unless there is intercession of grace and love followed by forgiveness. This is the work of the Holy Spirit in conjunction with Christ. The Holy Spirit has power to awaken and free the souls of men from their sleep of sense. This was illustrated at the Pentecostal baptism in the upper room in Jerusalem. As Jesus had promised, when the Holy Spirit poured out its power upon them, "there came from heaven a sound as of the rushing of a mighty wind," and tongues of fire sat upon each of them and they became illumined. This quickening of the soul by the Holy Spirit has continued ever since, and in every age thousands have testified—giving God and Christ all the credit, without thought of the Holy Spirit.

All followers of Jesus Christ need a broader and deeper acquaintance with the principles entering into creation and how these principles quicken and purify the souls of humanity asleep in sin. Christianity has been personalized and masculinized to death. Those

who have caught the vision of the Holy Spirit no longer believe in the saving power of the personal God and physical saviors of the Bible; but the great majority of Scripture readers do. The man formed from the "dust of the ground" and the woman made from the "rib" are the images carried in the minds of most people who think religiously. However a few lessons in the spiritual meaning of the Scriptures opens up another world to the Truth seeker, and he takes a living interest in the religion he has heretofore ignored as superstition or just plain foolishness.

Many persons take pride in their illustrious ancestors or, even more remote, what has been revealed to them as their previous incarnations. As a rule we demonstrate our ideas, and the pictures of eminence that such persons carry in their minds have in a measure helped to elevate their consciousness and demonstrate the ideal man-woman. How tremendously swifter we should all grow into God's ideas if we held in our mind constantly a picture of our divine ancestry instead of our human. Had the translators of our Bible had spiritual vision and appreciation of the Hebrew as a language of infinite expansion our English version would be far more versatile and a much truer rendering of the original writings.

Whenever anyone proposes an improvement in the Scriptures the type of mind that may be called Lot's wife wriggles in and protests that God's Holy Word is final and woe unto the man who tampers with its text. However the errors in the old King James Version are so many that ecclesiastical authorities had to take notice of them and make new versions. In the last century corrections have come thick

and fast and we are informed that another of far-reaching nature is under way.

However those who have had their minds opened to the real character of God, Christ, and Holy Spirit see possibilities of expansion in the prime meanings of Hebrew words that, translated with open vision and free hand, would make the Bible a glorious revelation read by all for its truth and beauty.

Woman is failing to measure up to her divine type because of the physical picture of her origin that is being carried in the race consciousness. The Hebrew word *tsalaw* was translated "rib," which was but one of its Hebrew meanings. The word could be applied to any curved object, a leaf, ceiling, sky. Adam represents the original manifestation of the ideal man and may be compared to the Greek gods. He was male and female in one body. When in race evolution there was call for a more thorough expansion of divine ability and the Adam man needed a "help meet," then the most exquisite lines of beauty were combined with the more sensitive phases of life and separated from the original type and named Eve, "the mother of all living."

Ruskin in one of his books on art says that all the lines of beauty in nature may be found in the female form. These expressions of beautiful ideas she inherits from the image-and-likeness man, and when all her ideals are grouped in Christ she will bring forth the Son of God.

The nobler the truth or sentiment, the less imports the question of authorship.—EMERSON

Streamlined Living

SHED WORRY: TAKE HEART

KATHRYN SANDERS RIEDER

OF ALL THE mechanical refinements of our time few have had the widespread transforming power of the principle of streamlining. Applied to planes, cars, trains, and ships it has brought increased speed and more attractive appearance, decreased operating costs, and otherwise established new efficiency of operation.

It was done by lopping off projections and by disposing surfaces and parts at angles that offer the least resistance to the air. Thus a new conception of moving vehicles emerged.

Many lives stand in need of streamlining. We face unprecedented strains and at the same time we see unprecedented opportunities opening doors to better living. If we are to stand sure against strain, and we are to move ahead to fairer goals, streamlined living must play its part.

The fact is we have accumulated attitudes, habits, and ideas that are holding us back. We know that the world needs streamlined living, and we know that we do well to begin with ourselves. Daily we see new evidence that material achievement is not enough for a man or for a nation unless it is accompanied by the practice of the spiritual truths that bring good will on earth.

But how are we to cut away the hampering conditions that cloud our eyes to the beauty of living?

The Bible says that we are to be transformed by the renewing of the mind. This begins with our acceptance of the idea that it is possible for us to change our life.

With the same energy that we now use to maintain hampering attitudes and habits we can streamline our living. It is a common thing to see people who are busy doing little. We see their contemporaries using about the same effort to accomplish much useful work. The former are like the man who sits in his car racing the engine, wearing out the motor, consuming the fuel. The latter are like the man who shifts the gears and lets the same car and fuel take him on his journey.

No one gets far in the consideration of streamlining without seeing that he must shed worry. No general can ever serve his country or defend it well if he allows himself to become a worrier. No president, no person intrusted with great decisions of any kind can retain the necessary poise to act if he permits himself to worry. Certainly Jesus taught no worry but implicit trust. He pointed to the obvious providence in the life of small birds, the beauty of the lilies, telling his listeners to seek the kingdom of God as a prerequisite to solving all their other problems.

Shedding worry does not mean a dreamy indifference to conditions. It means that we will improve things promptly if we can. After gathering information we can train ourselves to act if there is anything that can be done but to dismiss worry if there is nothing to be done at that time.

One man who was worried about his business

learned this. He phoned his wife and suggested they go on a trip to help him forget his troubles. She agreed, and they set out on what should have been a restful, restoring week end. But the husband could not forget the problem he had left suspended in air. He lay awake most of the night trying to decide what he should have told the banker who was financing him.

Halfway to their destination he turned to his wife and said: "Do you mind if we go back? I'm going to the bank, lay my cards on the table, and settle the matter." He hurried back and presented his case the best he could. Then he knew release from worry. He saw that running away from a situation in the hope of escaping it never works, and he found that constructive action has first place in any solution of worrying.

However we do not worry because we wish to but because we seem unable to avoid it. We should look critically at our way of living. Are we keeping well? Are we keeping busy enough? Do we eat wisely? Do we have a hobby like gardening, music, or a handicraft that we enjoy? Do we set aside time for prayer and thoughtful reading? Do we memorize helpful statements to hold in mind? Do we take the long view? "Though it tarry, wait for it; because it will surely come." Do we remember that: "Thou wilt keep *him* in perfect peace, *whose* mind *is* stayed *on thee.*"

Worry very often comes because we set our heart on the attainment of things that should be secondary. Jesus used special care in pointing out that our life ought not be directed solely toward accumulating

money, power, or personal fame. They are never dependable as first things, and they are sure to set up cross-currents and prevent abundant living.

One who has a spirit of abundance does not require great wealth to enjoy a sense of living richly. Work well done does not need fame to be a source of satisfaction and joy. Jesus never suggested that wealth or fame or power are undesirable, but He did show the fallacy of making them the measuring rod of a successful life.

One brave woman learned to live richly and shed worry after everything seemed to be gone. Her husband and son were overseas. She had only enough to live on and she must do her own work besides filling the regular position that took most of the day. She learned to shed worry through appreciating small things. She planned her three lonely meals. She used pretty china, had candlelight and soft music at dinner. She wore a becoming dress and dressed her hair a new way. She said that it helped her to shed self-pity.

Often when she was ready to spend a lonely evening someone would drop in to spend it with her, admiring her gracious acceptance of a difficult situation, drawing courage from her example. The woman told her visitors how she promised herself small treats to help her over hard chores.

"Now when I have waxed that kitchen floor I am going to see that good movie," she would tell herself. Sometimes it was ice cream or a new article she needed. She said that she didn't care if it did sound childish; it got her through the hard work with dispatch and gave her the pleasure of anticipa-

on that she had almost forgotten.

Worry and a truly religious life cannot exist together. One much-admired man explained that he ever worried, because he turned from worry deberately to dwell on the thought of God, of His onderful world, and of the work He has given lis people to do. The man said that next he thought f his blessings, opportunities, and found that they ecame more numerous with each counting.

Occasionally we hear the remark that those who onquer the worry habit had little real cause for oncern in the first place. More often the conqueror actually the person who finds the problem so betting that he has to face it. Paul knew danger and rievous trouble, yet he could write from his miserble prison cell, "In nothing be anxious."

Shedding worry enables us to trim away dejection nd take heart. Often we are dejected because we xpect instant and large rewards from any righting f our course. Channing Pollock, noted author, in rging youths to keep up courage and effort when rst results seem small, tells of an experience in his wn young life.

At seventeen he was dramatic critic for the Washgton Times. He learned that he was to review the rst performance in America of "Cyrano de Bererac." He studied Rostand all that summer. He took is entire life savings, nearly three hundred dollars, nd journied to Paris to see the play there.

After the American première he put all he had arned from his exhaustive study into his column eview. It was noticed. He was given a raise of one ollar a week. Did he feel discouraged at so small

a recognition of all his work? Not at all, for H
wrote in his diary: "My first step!" In telling
this experience Mr. Pollock adds, "It was too!"

We may seriously ask ourselves whether we ca
afford not to take heart. The effect in our life is
rewarding. War has brought tragedy and sufferin
but it has also brought unforgettable challenges
us to live worthily. Fortunately not all of its effec
are bad. We must learn to use the many that a
good.

We aid ourselves and others powerfully when w
decide to take heart. Our whole nature respon
swiftly, and we see that this should be our habitu
reaction. Even noted psychologists remind that w
ought to cling zealously to the feeling of encou
agement, allowing nothing to take it from us. Th
point out that it is much more difficult to regain th
valuable feeling once it has been permitted to dis
pate.

Taking heart enables us to perform even difficu
duties without a sense of burden. One girl spent h
life in caring for her family, who needed her. Fi
one person and then another came to look to h
for assistance. She never seemed able to live her ow
life, yet she gave all who knew her a sense of livi
richly. She never complained. She gave encoura
ing reports of her family, then turned the conv
sation to the other person. She made the home brig
and warm. Her many friends could never praise h
enough, and her family gave her a devotion that w
as unusual as her own gallant spirit.

One woman worked faithfully and hard
many years before she saw the results she long

o see. When she did succeed friends who had admired her cheery acceptance of the long apprenticeship were as pleased as she. "You certainly deserved t," they said. "No one ever worked harder or deserved it more."

There are many who think wistfully, "I would ike nothing better than the chance to change my ife into something better, but I haven't the power." How is one to find the necessary strength to streamline life? Christ said: "I am the vine, ye are the branches . . . apart from me ye can do nothing."

A man who had tried going into business for himself sat at the breakfast table wondering how to manage the unexpected lacks that seemed to plague him. He stared down at the gay breakfast cloth with its fruit and flower cluster. He stared reflectively at the luscious pear clinging firmly to the plump stem, the stem to the firm branch. He began to think how remarkable it was that strength from the branch could be drawn to turn the fragile flower into firm, ripe fruit.

Suddenly he saw the truth. He was trying to bear his burden alone, in his own strength, drawing solely on his own personal resources. The words of Jesus came to him with sudden clarity and force. He saw that he must begin again, drawing strength from a deeper source. He no longer felt defeated as he thought of that deep source of power and strength available to him in his need.

We take heart when we remember the newness of this day. Like a child who has spoiled a clean white sheet with an imperfectly solved problem, we ask for and receive another sheet on which to write

correctly. Each day is a fresh page to write on.

We ought not blame ourselves because we have not achieved. Paul did not hesitate to say: "Brethren I count not myself yet to have laid hold: but one thing *I do*, forgetting the things which are behind and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

No more perfect example of shedding woe and taking heart could be cited than that of Paul for it was his faithful practice to streamline his life by dropping everything that might make heavy his load, thus enabling him to follow swiftly and gladly in the footsteps of the Master.

EDITOR'S NOTE—This is the first of six articles by Kathryn Sandfelder. The second will appear in March UNITY.

A PRAYER

Grace A. Thompson

Shine through me, love divine,
Unceasingly;
Let Thy pure, radiant glow
Increasingly
Heal, bless, and gently guide
Humanity.

World Peace Born of Spirit

VESTA E. BROWN

WITH VICTORY achieved, wherever one turns voices discussing a just and lasting peace fill the air. Some of the things one hears are most amazing and fantastic, but all carry the overtone of a permanent and perfect peace. The listener is thrilled with the feeling that the world is being born anew into a finer, higher state of consciousness.

But with all this feeling of a newborn world, with all this eager anticipation of a just and lasting peace, there are plans too for a world police to keep this peace. There are blunt demands for a standing army to prevent aggression and to enforce justice!

What manner of peace is this which needs to be sustained by the right of might? Can this possibly be the peace of which Jesus Christ said: "Peace I leave with you; my peace I give unto you"? Ah, no! This is strictly a man-planned, man-made and man-enforced peace on a purely intellectual basis. True this is probably the first intelligent step out of the degradation of war, but it is not permanent; neither is it perfect. This man-made peace which must be sustained by armed force must in turn be superseded by the true peace, the "peace of God, which passeth all understanding," that peace which is God's free gift to His children.

It is this peace, brought into the world by Jesus Christ as the blessing of God upon His children, in

which we as students of the Christ way of living are interested. In this peace there is no need for aggression, because the heart of man at last perceives that all the good there is, is instantly available to each and every one in undiminished, free-flowing, everlasting abundance. No one needs to snatch and grab from God, for His abundance is more vast than the heavens. His love is more vivid than the sunlight, His prodigality greater than man's need.

In this peace there is no shadow of injustice. The loving-kindness of God is constantly pouring forth His substance toward all His children, impartially as regards race, creed, or condition. Man needs but to reach forth and take of this substance which molds at once to the size and shape of his desire.

In this peace there is no room for greed. Since man can come to God with whatsoever measure of desire he chooses, knowing it will be filled to overflowing, there is no need to hoard or to hide it for future use.

In this peace there is no place for envy, jealousy, or covetousness, for there is no achievement in the world, no high place of human attainment that can be measured against the peace of God that is His free gift to all men.

In this true peace there is no place for personal power or dominion, for God is omnipotent and His law governs all things. Man is but the instrument through which Omnipotence works to fulfill His law.

In this peace there is no place for cruelty or revenge, for God is love. Jesus Christ said: "Love thy neighbor as thyself." What is "thyself"? Why,

thy self, my self, is a thing of Spirit. It is the Son of God, inheritor of Spirit's attributes. Surely cruelty and revenge come not from Spirit but only from man's misunderstanding.

But this perfect peace—how does it come forth into the world? Can one get it from teachers, books, classes, churches? No. No, indeed one cannot. These are beautiful guideposts pointing to the way. Each person must find and walk in the way, himself alone with God.

This peace is a personal matter. There can be no peace permanently established in the world until you and I and our brothers in the far corners of the earth set about establishing peace in the inner realm of our own heart. Peace is the free gift of God, bestowed upon each through the Christ. But of what use is a gift if we do not avail ourselves of it? It is our duty, our privilege, our joy to accept this gift so lovingly given; to establish it in every realm of our life.

Moses told the Israelites: "Fear ye not, stand still, and see the salvation of Jehovah which he will work for you to-day . . . Jehovah will fight for you, and ye shall hold your peace."

"Fear not!" A direct command to all God's children and an essential to all peace. No halfway business about this. Just: "Fear not!" Fear has no substance. It is but a shadow cast by wrong thinking. Then why not let go of it and cling to faith instead! In Hebrews we learn: "Faith is the substance of things hoped for, the evidence of things not seen."

"Stand still." Do not go running from teacher to teacher, book to book, creed to creed. Let us stand

established in our inner stillness. It is only in this stillness that we can see the "salvation"—the liberation from bondage and the results of wrong thinking—which God will show to us today, *now!*

"Jehovah will fight for you." It seems so strange to come to a fighting God to secure peace! But wait, this is not what it seems at first. When our eyes are opened even a common dictionary offers an adequate explanation. Fight may mean "to carry on." Then if I remain established in Him, He will "carry on" my life for me. What a marvelous promise! What a glorious salvation! If God will carry on my life or your life He will carry it on according to His Divine plan.

"And ye shall hold your peace." Have you ever held a priceless object in your hands? Once I held a black orchid in a centuries-old Chinese bowl of priceless mutton jade. It was breath-takingly beautiful. While I held it there was no room in my hands or my heart for anything else. So it is with this peace born of Spirit which we are commanded to hold. Once perceived, we long indeed to hold it, and while so doing there is no room in our heart for any alien thought or word or deed.

Few if any in the world today are free from this inner resistance of the human ego to the birth of the Christ. It is here the first victory must be won in the form of a conscious choice of the soul between the two. Few indeed are free from inner intolerances of race, color, creed, or intellectual perception. These emotions breed conflict, and conflict has no place in peace.

All men are sons of God. None is wholly free

from the automatic responses of human personality in anger, aversion, greed, deceit, distaste, discrimination, antagonism. Yet every metaphysical seeker after just and permanent world peace knows that these emotions engender strife and must be surrendered for their divine opposites. The human personality must be transmuted into Christhood.

Here then is the real theater of war today, friends: your heart and mine. It is here the real struggle is taking place, and here the true victory must first be won. Each overcoming is a ray of pure, radiant light with which to dispel the darkness and terrors of war. Each conscious choice of love in place of hate, of faith instead of fear, of Christhood instead of the human ego, is a glorious step upward and outward from war into peace and from darkness into light.

This is the peace which needs no justification, no outer enforcement. It *is*, and it is perfect. This is the peace that Jesus Christ held during His ministry, trial, and crucifixion. This is the peace which sustained Him in silent kingly dignity before Pontius Pilate and the angry mob.

This is the permanent, perfect peace, born of Spirit into the hearts of men who transmute the human ego in the white heat of the crucible of renunciation and rededication, which refines away the dross and brings forth Christ exalted in man. The Christ man sees that all men are Christs exalted unto God and that war shall vanish from the face of the earth forever.

"Peace I leave with you; my peace I give unto you," sayeth our Lord, Christ!

So Long as There Is Love

PAULINE TYSON STEPHENS

LIKE MOST of the other streets in that part of Jerusalem, the street where Ben-Edam lived was narrow and crooked. The noise of children's laughter and crying, the shrill bargaining voices of bent-backed merchants, and the pungent scent from many stew-pots were the same.

But Ben-Edam, standing in the doorway of his humble stone cottage, was only half aware of his surroundings. He was pulling the silken folds of his purple sash into place and smiling with satisfaction at the glint of the midafternoon sun against its rich, golden fringe. He had never before had such a fine sash, and its gorgeous color against his new white linen robe was impressive.

Ben-Edam smoothed back his glossy black hair, which fell low on his neck in the style worn by most young men of Jerusalem. He picked up the bag that he had fashioned out of two large goat hides and smiled again.

The bag was heavy, as well it might be. It held the new garments he had purchased for his journey to he knew not where—to Jericho first, and then as Jehovah should decree, he told himself. More pleasing than the new garments was the thought of the gold that his uncle, so newly dead, had left him. The gold too was in the bag.

Ben-Edam's head was high when he stepped into the pebbled courtyard. He looked across the court-

yard at the other side room and back toward the middle room of his sister Miriam. There was no sorrow in his glance but only satisfaction at the thought of leaving the scene of his poverty-stricken youth. He had no one, he reminded himself. Miriam had her own husband and children. Moreover she disapproved of his leaving his labors in the tentmaker's shop to go to an unknown destination.

Still, Miriam had been a good sister, and a pang came into Ben-Edam's breast when he remembered how she had nursed him when he was a mere babe. She had never been strong either since the fever she had taken many weeks ago left her. Yet she cared for her children and her old father-in-law uncomplainingly.

As though in answer to Ben-Edam's thoughts Miriam came to the door of her room. Ben-Edam stared at her for a moment, storing in his mind the strikingly beautiful black eyes and the long black hair that fell against her white robe.

"So you *are* going!" she exclaimed briefly.

Ben-Edam detected the disapproving tone in her voice.

"And why not?" he asked defensively.

Miriam sighed. "There is no need to speak of it again," she said evenly. "Yet I must—you are needed here."

Ben-Edam frowned. He said bitterly, "You speak of my Samaritan stepmother."

Miriam nodded. "Yes. You received the message she sent you. She is homeless and ill in Samaria. You know your duty."

"My duty," Ben-Edam said scornfully, "is not to

go to Samaria to find a Samaritan woman who beguiled our aged father into marrying her."

"Hush, my brother!" Miriam said sternly. "I have heard that she is a good woman—even though she *is* a Samaritan."

Ben-Edam shook his head stubbornly. Why repeat his refusal? His father, he reasoned, should never have married a Samaritan woman. They of Jerusalem had no dealings with Samaritans. Besides, he hated Samaritans. Was it not a Samaritan who had cheated their father out of his cattle and land? Moreover he had never seen his stepmother, their father having died in Samaria a year after he married her. Was it his affair that she was homeless and friendless? Should he give up his dream of seeing the great foreign ports, and perhaps even the pleasure of going to Rome, to stay in Jerusalem and care for a Samaritan woman whom he had never even seen?

Ben-Edam steeled his mind against the idea. His voice had a note of finality when he said, "I cannot stay, Miriam—especially because of a Samaritan."

Miriam's eyes glowed brilliantly when she said, "In His kingdom there are no Jews and Samaritans—all are as one."

Ben-Edam sighed resignedly and shook his head. For Miriam, he knew, was quoting the strange teacher about whom he had heard so much talk. The teacher's name was Jesus, and a queer man He was, according to the talk. He went about teaching that one should do good for evil, and turn the cheek for new blows, and He was always telling about some far-off kingdom. All kinds of talk like that was against the old Jewish law of "a tooth for a tooth,"

which, as everyone knew, was the only sensible law. Miriam should know better than to be deceived by such doctrines.

Still there was no use in further argument, so he said gently: "Good-by, my sister. I shall send you a message from every port."

Miriam's eyes glistened with tears as she answered:

"Good-by, my brother. May the hand of Jehovah guide you!"

There was a strange heaviness in Ben-Edam's breast as he trudged down the crooked streets. It was a vague unrest that the young Jew could not define. Certainly there was no sorrow at leaving Jerusalem, and as for that Samaritan woman, it was well that she should stay in Samaria. Yet Miriam's words still rang in his ears: "In His kingdom there are no Jews and Samaritans—all are as one."

Miriam must be mistaken, Ben-Edam thought. Jews and Samaritans could never belong to the same kingdom; and as for that queer teacher, how could He set up a kingdom, when everyone had long ago given up all hope of throwing off the yoke of the Roman government? Maybe the strange man would say that the despotic Romans were "as one" with Jews, which would be ridiculous indeed.

Suddenly the street merged into the countryside, and Ben-Edam felt better. He shifted his goat-hide bags to his other shoulder and increased his pace. He walked because his being cried out for a leisurely enjoyment of the scenery. He might have hired a donkey, but then he would have been weighted with the care of the stubborn animal, and he wanted no

cares. He wanted relief from his thoughts.

Yet no relief came, for pictures of the days he wanted to forget flashed through his mind. They were pictures of oppression. They showed his father bending over heavy-woven cloth, his gnarled fingers sewing on the tents, his eyes darting furtively to catch the Roman master's back turned so that he might rest a moment. They brought him recollections of his own boyhood, when he had felt the lash of the Roman master's whip in the same tentmaking shop.

Ben-Edam went on and the goat-hide bag grew heavier. He shifted it to his other shoulder and felt relieved. He smiled again. It was good gold, even if it had belonged to his uncle.

The pictures came back to his mind, and he saw his mother's brother conniving with the despised Roman masters and sitting down in their houses. He saw that uncle, commissioned to receive taxes, becoming more like the Romans, squeezing his own Jewish people through usury and heaping up gold for himself and for the Romans. He saw himself despising the Romans, hating them desperately, when his own father died from oppression, young for his years. He saw himself standing by his father's tomb and saying: "There is no virtue in righteousness. The good die and the bad flourish."

Then Ben-Edam's mind pictures showed how he himself had thought to share in the Roman gold and how he had made friends with his uncle and his uncle's friends. He too had lived among the Romans and seen them at their worst.

But not for long. For his uncle, spent with the Roman revelry, had died in his early years, yet no

before he had written down his desire that Ben-Edam, who had flattered him with attentions, should have his gold.

Ben-Edam shuddered when the pictures of the last few weeks came into his mind. Like his uncle, he had thought to connive with the Romans and increase his gold, but their idolatrousness and their wicked ways had sickened him. He was then content with the gold he had and made his plans to leave Jerusalem and the depressing poverty of his youth. He would leave the scorned Romans, for he hated them with a violent hatred.

The fleeting picture of the Samaritan stepmother came into Ben-Edam's mind, and again he told himself that she was not his responsibility.

Suddenly the scenery changed and all other pictures were erased from Ben-Edam's mind. The road ahead spread out into a picturesque setting of rugged olive trees on a rolling, rocky land. Emerald-green patches of grass rose hopefully between nests of boulders, like settings in armor plate. Above the trees the sky was a shimmering sea of rosy purple, with golden streaks from the setting sun reaching like slender fingers into the upward space.

Ben-Edam kept his eyes on the west, and his blood flowed warmly in his strong body. A soft breeze arose and brought the delicious scent of dry earth, mingled with that of the olive trees. The rosy glow changed gradually into grayish blue, and Ben-Edam watched the shadows as they settled over the boulders.

Then Ben-Edam's delight changed to uneasiness. He remembered that the inn was some distance

ahead, and day was past and night was coming on.

A turn in the road revealed a high, rocky cliff rising on one side and a deep, slanting gorge on the other. This scene added to Ben-Edam's uneasiness. The cliff, he had heard, was hollow inside, and robbers hid there waiting for unsuspecting travelers.

He went on, chiding himself for his own fears. A Jewish man, he reminded himself, had a heritage of courage, and since the flight from Egypt, they had not been given to admitting fear.

He passed alongside the cliff, his feet barely making a sound on the rocky road. He glanced from the corner of his eye at every foot of the cliffs, but there was no opening in sight—only a few thick clumps of bushes here and there. He thought he saw a bush moving and shuddered.

The shadows grew deeper and he grasped his goat-hide bag and hurried on faster. The cliff was slanting down now, and the road was more open. And even though darkness was coming on Ben-Edam breathed more easily.

But Ben-Edam did not see the bushes he had passed moving again, nor did he suspect that several large men, bearded and with evil eyes, were creeping from a hollow behind the bushes. His mind had gone back to the hated Romans, and he was thrilled anew at the idea of getting away from them. And as for the Samaritan woman——

Ben-Edam's thoughts were broken by a sharp blow on the back of his head. In a fleeting instant, he was conscious of bearded men pulling at his goat-hide bag, stripping his outer garments from him, lashing at him with whips.

Afterward he could remember nothing save the burning pains on his arms and his head, and the gush of warm blood across his eyes, and the cruel laugh of the men when they struck him. Even as they laughed a blackness as thick as the gathering night came over him, and he knew nothing until a long time after. When he awoke he was alone, and a full moon was shining down in his face. He tried to move his arm, and nearly fainted from the pain. He looked about him, and new waves of horror and indignation swept over him.

"Ah, Jehovah!" he cried within himself. "They have robbed me of my garments and my gold."

Then he lay still and moaned in his pain.

"Who is there?"

The voice was sharp and loud, and it came from only a few feet away from Ben-Edam. Slowly Ben-Edam turned his aching head and opened his eyes. By the light of the moon he could see the white robe of a man standing a few feet in front of him.

"I am Ben-Edam, a Jew," the wounded man cried, his voice broken by weakness. "I have been robbed and—and beaten. Help me—in the name of Jehovah!"

The man's voice, when it came, was cold: "I am a priest, and must hurry to the Temple. I have no time to lose."

Ben-Edam felt sick in his soul, but he was too weak to cry out again. Through half-closed lids he watched the man as he passed by on the other side.

Despairingly Ben-Edam tried to rise on his elbows but almost screamed in his pain. The small road pebbles under his body were uncomfortable, the

wounds on his face and arms throbbed and burned, and his heart was heavy within him. Despite his pain he thought long of the far-off ports he had planned to see. Without his precious gold what could he now do? Should he go back to Jerusalem and the imperious Roman tentmaker's shop? He shuddered at the thought.

Suddenly he became alert. Was that footfalls in the distance?

The sound came nearer, and Ben-Edam moved his head slightly. In the moonlight he could see a white-robed figure astride a donkey.

"Help!" Ben-Edam cried. "I have been wounded and robbed."

The donkey stopped, but the man sat still upon his back.

Between labored breaths, Ben-Edam explained his plight.

"I am a Levite," the man said coldly, "and cannot tarry here."

Ben-Edam understood then. The man was of the priestly tribe, and he did not wish to be a witness in a robbery case.

The sick man did not even watch as the Levite drove his donkey on the far side of the road, farther over even than the priest had walked.

Ben-Edam grew faint again, and for a long while he neither heard nor saw anything. He did not know when a man alighted from a donkey's back and looked down upon him. When he awoke he saw a man wearing a dark robe, his beard long and black leaning over him. A donkey was at his back.

Ben-Edam shivered, and his mind leaped in fear

"Fear not!" the man said.

His voice was soothing, like a brook in a cool valley. Ben-Edam's fears instantly vanished.

"Tell me your woes," the man said.

"I have been robbed and wounded," Ben-Edam answered feebly.

The man said nothing, but he took a lambskin bag from his arm and opened it. From it he took a bottle of oil and poured it on Ben-Edam's wounds. Then he took strips of white cloth and wrapped them around Ben-Edam's head and arms. When he spoke his tones were gentle and soothing.

"I cannot leave you here," he said.

Then somehow Ben-Edam knew that the man's arms were under his body and he felt himself being lifted up. His pain was so great that he fainted when the man placed him on the donkey.

When Ben-Edam awoke he was in a strange room, and the morning sun was shining on the low mattress where he lay. In bewilderment he looked around.

His memory stirred when he saw the black-bearded man sitting on a stool by his side. His eyes wandered over the dark-red robe of the man and came back by his broad shoulders to his gray eyes. Ben-Edam thought they were the kindest eyes he had ever seen. Even before the man spoke the Jew had pieced the night's events together in his mind.

"Fear not!" the man said, even as he had said the night before. "You are safe."

"Where am I?" Ben-Edam asked.

"In the inn whither I brought you on my donkey last night," the man said.

Ben-Edam moved his arm and winced at the pain. He tried again and saw that it was bandaged. He felt of his head and the bandage there.

"You bound up my wounds," he said weakly.

The man nodded. "Yes," he said.

Ben-Edam rested a moment before he spoke: "But the others passed me by. Why did you tarry?"

The man got up and went to the olive-wood table near the door. When he came back he had a large palm-leaf fan in his hand. He fanned Ben-Edam, but for a moment he did not speak.

"Why did you help me?" Ben-Edam persisted.

A strange light came into the man's eyes, as he said, "You are my neighbor."

Ben-Edam moved his head slightly so as to see the man better. The pain was in his head, and he was weak. He could barely whisper, but he said:

"But you never saw me before."

The man smiled—a strange smile. And somehow Ben-Edam remembered having seen a smile like that, though he could not remember where.

The red-robed man fanned on, and he spoke: "Do not talk now, and I will explain. You are my neighbor because you need my help. I have only lately learned this. There was a teacher——

The man hesitated, and Ben-Edam uttered a startled exclamation. He remembered that strange smile now. It was the same smile that his sister Miriam had when she spoke of the "Teacher," the man called Jesus. And he had thought her misguided. Could this man and Miriam have known the same teacher?

The man went on: "The Teacher came to our

city, and stopped at a certain well. There a woman met Him, and she became as a new creature. She was my sister, and she told me all the things He did. I came, and I saw Him. I heard Him, and I found a new life."

"New life?" Ben-Edam was more puzzled than ever, and his question was only a whisper.

"Yes," the man continued, and the glow on his bearded face was wondrous to behold. "Now I know that all men are brothers, that love is the power that rules the world. So long as there is love no man need fear."

"But," protested Ben-Edam, remembering his broken dreams of traveling, "the robbers took my gold. I have no way to make a living."

"You can work," the man said.

Ben-Edam tried to shake his head, but the pain was too great. He said weakly, "You do not know—I cannot go back to the Romans."

The man bowed his head. "I know how you feel," he said humbly. "Once I felt so when I held hate in my heart. The Teacher taught love, and love can conquer even the Romans. None can hurt you or cause you to fear if you only have love in your heart."

The man talked on in this way, and at intervals Ben-Edam murmured his gratitude. He listened, and his wounds felt better.

At last he said: "I shall soon be able to go. You will not need to stay on."

The man rose and touched Ben-Edam's hand. "I will pay your bill at the inn for as long as you desire to stay," he said. "Farewell."

Ben-Edam's eyes moistened. "Tell me who you

are," he said softly, "that I may someday repay you."

The man smiled that strange smile again and shook his head. "I am repaid in the joy of helping a neighbor," he declared. In the doorway he turned and said still more softly.

"I am a Samaritan."

Ben-Edam's astonished eyes followed the door as it closed. His brain seethed with the things he had heard, and all that day he thought of them. A Samaritan had helped him, and Samaritans by tradition hated the Jews, as Jews hated them. Yet the Samaritan had saved the life of a Jew, and he was the brother of the Samaritan woman—the woman that had been made good and pure when she met the Teacher whom they called Jesus. Love? Could he love a Samaritan as much as a Samaritan had loved him? Could he cast out hate for the Romans?

Over and over these thoughts revolved in Ben-Edam's mind, and it seemed that with each moment his head ached less and the soreness became less in his limbs. All night he pondered the new thoughts he had found, and early in the morning he arose. To his surprise there was a new robe at the end of his mattress. And he knew that the Samaritan had sent it.

Ben-Edam put on the robe and went into the courtyard of the inn. He was weak, but he could walk slowly.

The innkeeper rose to meet him.

"You are going?" he asked.

"Yes."

The innkeeper went to an olive tree at the front of the inn and untied the donkey that stood there.

He led the animal to Ben-Edam. He said: "Your friend left him for you."

Ben-Edam stared at the donkey. Then he said: "My neighbor—and my brother left it!"

With effort he climbed on the donkey. For a moment he sat still and looked down the narrow road. More to himself than to the innkeeper he said:

"The donkey can take me to Samaria and—my stepmother can ride him back to Jerusalem. I can walk by her side. And perchance I can again work in the tentmaker's shop. For as long as there is love I shall have no fear!"

And as the donkey turned into the road, there was nought save love in Ben-Edam's heart.

The Power of the Creator

What we cannot explain in connection with the Virgin Birth we ought not to try to explain away until we have some better reason, scientific or otherwise, than we have at present. As science advances we may learn from the discoveries of science that creation need not necessarily rest on a sexual basis but that He who created all, without either male or female assistance in the first place, may do so again at any time when the world is ready for a fuller manifestation of that creative intelligence, which does not necessarily create something out of nothing, but which creates something out of the very somethingness of Itself, by laws and methods which we, in our ignorance, do not as yet understand and therefore cannot appreciate, much less demonstrate.—W. JOHN MURRAY

Conversion

JULIA WINTHROP

VERILY I SAY unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." Jesus spoke these words to His apostles who were disputing as to who was to be greatest in the kingdom of heaven.

It seems strange to us to think that men following Jesus would indulge in disputes, especially disputes about the subject of spiritual greatness. But why should it seem strange? Those men were simply in the process of spiritual development through which all of us seeking the Truth must pass. They had not been converted. They had not come to the place in consciousness where they could keep out of their minds the ideas of personal greatness and self-exaltation. Because of their need of conversion Jesus spoke very specifically, very emphatically on the subject. His statement is not to be overlooked or taken as meaningless today.

Conversion is a necessary step in progress toward the kingdom of heaven, of spiritual understanding and peace. Though greatly stressed while only vaguely explained, it is however a subject that has brought much confusion to people, and it is in the hope that this article may help to bring light to those who seek understanding that it is presented here.

The word conversion when used in discussing spiritual matters is defined by Webster as "a spiritual

and moral change attending a change of belief with conviction; specifically, the religious experience associated with and involving a definite and decisive adoption of the Christian principle."

As we approach the subject from the standpoint of the individual we may say that conversion is a change from wrong habits of desiring, thinking, believing, and doing to right habits of desiring, thinking, believing, and doing. One does not have to be a reckless sinner in order to feel a "conviction of sin" and a need of conversion. Anything in the thinking habits, beliefs, desires, or deeds that does not measure up to the standards of Christian living may come up for individual consideration, even with conviction of inner needs. This is indicative of spiritual growth. As new understanding dawns upon a person he desires better things in spiritual living and he makes greater efforts to attain them. The change may be sudden or gradual. Sometimes it is accompanied with a shout of joy, but it is just as likely to be so slow that it may be only after months, even years, that one recognizes the fact: "Why, I am not the same as I was six months ago or five years ago. I do not know when or how the change took place, but it has taken place."

It is also undeniable conversion is often accompanied by repentance. The individual who has willfully broken the laws of God and man naturally becomes repentant when he awakens to a desire for that which is right, that which brings lasting peace and satisfaction to his soul. Repentance alone is not enough of course. There must be a forsaking of former ways of living, an accepting of right ways, and a becoming as a little child. This suggests the

spirit of teachableness. The instruction of the Holy Spirit is now to be received with childlike receptivity not for the sake of personal greatness but for the glory of God, for the outworking of His divine plans of perfection.

Conversion is often referred to by other terms. In some localities it is referred to as "professing religion," "getting religion," "being saved," "getting right with God." Perhaps the last-mentioned term is the best of the four. Other terms may be used, but whatever it is, it means one thing: a turning to Christ and the pursuing the ways of righteousness according to His teaching.

The work of revivalists or evangelists is well known among American Protestants. We hear the expressions "salvation" and "the saving of souls." Let no one be deceived by the thought that his soul is saved by another person. His soul is saved by the Spirit of God as represented in Jesus Christ. Men may through prayer and counsel help their fellow men to understand the teachings of Christ, but they do not save anyone's soul. Their part is the winning of the individual's consent to become a Christian through the presentation of Christ's Truth. The spiritual urge within the hearer draws him to Christ. This urge within is what Jesus referred to when He said, "No man can come to me, except the Father that sent me draw him." This attractive Father presence is in everyone. Without its drawing or urging of the individual to a greater expression of spirituality there can be no desire for better living, better "being."

Again let us stress the necessity of conversion. Again let us emphasize that where there is recognized

error the thing to do is to forsake it and to seek a righteous way of living. But let us consider some things that seem to hinder people from getting the full benefit of their conversion.

First, many people depend so much on their feelings that when after a period of seeking after salvation, they fail to have any emotional outburst of joy, they fear God has not saved them and will not. They wait for emotion instead of a realization of God's presence.

Emotional expression is not necessarily a proof of conversion. The emotion felt is not necessarily the emotion of joy. I heard one man say that he had never felt more wretched than he did at the time of his conversion, he was so disgusted with himself for having lived as he had. His joy came as he progressed, forsaking former ways and, like Paul, pressing forward "toward the goal unto the prize of the high calling of God in Christ Jesus."

How feelings are expressed is closely dependent on temperament. A man tells of two daughters who react very differently to like situations. If he presents a gift to one she expresses her thanks in many words, perhaps with tears of gratitude in her eyes. Her sister, a more matter-of-fact type of person, quietly says, "Thank you," and that is all there is to it. But do the different reactions of those daughters change their father's love for them? Not a bit. He knows they are two different individuals, and each has her own way of expressing herself. His love and blessings are as richly given to one of them as to the other. So it is with the Eternal Father. We differ in our reactions to His efforts in drawing us to the Christ, but His love

for us is unchanging. Our desire for God and our willingness for Him to have His way with us determine our spiritual status. Our feelings have no power to keep us from Him.

Another thing that has been confusing to people seeking salvation in the kingdom of heaven is ignorance. I do not mean illiteracy. The most highly educated man or woman may be ignorant along many lines. Note Saul of Tarsus, the brilliant pupil of Gamaliel. In his ignorance of Truth he persecuted Christians far and near. His highly developed intellect had not enlightened his soul. When his soul was awakened to new understanding he changed his course of action. He was converted. His thinking, believing, desiring, and outer expression were all changed.

Jesus realized that ignorance is a besetting sin of mankind. Even on the cross He thought of it in relation to those responsible for His crucifixion. Compassion filled His soul, and He prayed, "Father, forgive them; for they know not what they do." We have no reason to believe that those men were illiterate, but we know that they were ignorant of the extent of their wrong-doing. That is where ignorance is not self-evident. It is often overlooked where there is intellectual achievement. We need to remember that it takes more than moral laws, human standards of living, or social etiquette to guide us in spiritual living. It takes wisdom, divine wisdom, to make us grow as Jesus grew, "in favor with God and men." In many cases individuals tell of seeming handicaps unfitting them for work, but proving to be blessings, because they give them time to think,

to study, to meditate, and to pray. They begin to grow in spiritual understanding.

But how about those who are trying earnestly to learn the Truth of God and at the same time keep up with the daily routine that seems so essential in these times? The understanding, compassionate Christ said of the one who anointed Him, "She hath done what she could." He says as much of us when we do all we can. Our test of ourselves comes in the answer to the question, Are we doing all we can? If we are, that is all that is expected of us until we are given greater understanding.

Jesus had this consciousness of His oneness with God to such a degree that He could say, "I am the way." We, not having attained His place in spiritual understanding, still seek the way through the Christ within us. Let us not seek it waveringly or with doubt. We shall find it as we become as little children, caring not for the things of the world but for the things of God.

Finally let us not be confused by the expression "caring not for the things of the world." Many people become skeptical at this point, thinking that if they are to be Christians, they must not be interested in the world's progress. It is true that some individuals let themselves be so engrossed in the dynamics of great machines or the power of newly discovered chemicals that they seem to lose sight of power save as they see it in such things. This is a mere sidetracking on life's great thoroughfare. Of all the new things to learn none is useless, but none should draw us aside from the spiritual way of life. Every new thing discovered or invented should deepen our con-

viction of the omniscience of God. We may never use the things we learn, but our knowledge may be of help to us as we think of the source of the inspiration of the inventor or the discoverer. God and His handiwork can be seen in everything if we look for them.

Conversion may come as readily in a workshop or a laboratory as in church at an old-fashioned revival. It comes to men and women at any place, gradually or suddenly. It is not mysterious when viewed from the standpoint of the Truth student. It is simply the awareness or the consciousness of our oneness with the Father, the source of our being. Children reared in the atmosphere of Truth may never know the experience of repentance for wrong thinking, but even they will experience the quickening power of the Spirit of truth that raises men higher in the spiritual realm of consciousness. They will turn from their childhood conceptions of God to truer conceptions as they grow in spiritual discernment. The Father within draws each of His children, and by our response to this inner urge we rise higher and higher in the realm of perfection, fulfilling the command of Jesus, "Ye therefore shall be perfect, as your heavenly Father is perfect."

Who is He in yonder stall,
At whose feet the shepherds fall?
'Tis the Lord: Oh, wondrous story!
'Tis the Lord, the king of glory!
At His feet we humbly fall:
Crown Him, crown Him Lord of all.

—B. R. HANBY

Positive Nonresistance

WORRAL G. SONASTINE

SOME FRIENDS of our family dropped in for a short visit one day not long ago as they passed through our city. They were a middle-aged couple, and the woman was very much interested in the study of Truth. After we had discussed the subject for a while the man, who had been smoking a cigar, held it up and said, "You know, I've been very much interested in this Truth business ever since my wife started to study it, and I'm going to take it up myself one of these days when I become worthy of it by stopping this smoking habit."

I have met a number of people recently who feel that because they are indulging in some undesirable habit, they are not worthy of following the teachings of Jesus. The fact of the matter is that everyone at the time when he first begins to apply the principles of Truth is indulging in a most undesirable habit, the habit of wrong thinking. Just as we do not wait until we have overcome our undesirable habits of thinking before taking up the study of Truth, so is it unwise to wait until we have relinquished other bad habits. The study and application of Truth is the means to an end—the end of all undesirable habits. Paul said, "Be ye transformed by the renewing of your mind." He did not say, "Be ye transformed before ye renew your mind."

When I first began the study of Truth, I was smoking cigarettes to excess. I was not convinced at

that time that there was anything morally wrong about smoking, and I could not see where it harmed me physically. So I went right on with it. I did not apply the principles of Truth to my smoking habit, because it seemed to me there were many more important things to think about. I wanted more than anything else to follow Paul's suggestion and be transformed by the renewing of my mind. I studied Truth earnestly and made every effort to think, speak, and act according to God's divine plan, and as time went on I noticed that I was not smoking as much as I had done before. I gradually lost all desire for cigarettes, and today the taste of tobacco is repugnant to me.

As we continue to grow spiritually our physical senses undergo a process of refinement, and during this process we are likely to lose our desire for certain foods and drinks that we relished before. We can wait, as I did, for this process to eliminate our desire for tobacco or alcoholic beverages, but it is far better to discontinue such habits at the earliest opportunity. Wrong habits are a form of bondage, and by submitting to them we retard the spiritual growth for which we are working. Any undesirable habit can be overcome quickly through the proper application of Truth, and every demonstration of this kind that we make accelerates our spiritual growth immeasurably. What we gain by overcoming a questionable habit brings far more satisfaction than what we give up.

A young man recently told me how he overcame the habit of taking drugs. A few years ago he had a long illness, and part of the time the pain was so

severe that he could not sleep. He started taking sleeping powders, and before long he found that he could not sleep without them even when he had no pain. As time went on he began to take more and more of these drugs each day; it was the only way in which he could quiet his nerves.

"Finally," he told me in relating his experience, "I became desperate and began to pray about the matter. I had always been interested in the study of Truth, and now I began to apply it earnestly. A friend who had lived by the principles of Truth for several years told me the course to follow.

"I had come to hate and fear the powders I was taking, and this made my friend's first instructions seem almost ridiculous. Nevertheless I carried out his suggestion to bless the powders with thoughts of love and good will. I made every effort too to realize that they contained nothing but the pure and perfect substance of God. As I continued to bless them in this way I also declared that they had no power over me whatever. This new attitude toward the drugs soon eliminated all my hatred and fear of them.

"At this point I felt I was ready to leave off taking the powders entirely. I did not say I would never take them again however. I just started one morning and said to myself, 'I will do without these drugs just for today—I know I can let them alone that long.' I did do without them that day, and when I went to bed that night, I felt I had gained a great victory. The next morning, I held the same thought: 'Just for today. Tomorrow will take care of itself.' I had heard of others using this twenty-four-hour

plan to overcome other bad habits, and now I was seeing just how wonderfully it worked. My favorite affirmation at this time was 'I can do all things through Christ which strengtheneth me.' It is a wonderful help to know that there is a higher power aiding us at a time like this."

The part of my friend's story that makes it different from several others I have heard on the same subject is the preliminary program he used to prepare himself for the business in hand. The practice of blessing a hated object is unquestionably the most effective way to eliminate any fear we may have of that object. This man's recognition of God's perfect substance in the drug he was taking robbed it of all power to enslave him. Yes, this procedure is an excellent one to follow in overcoming an undesirable habit; it is an excellent way to overcome any problem for that matter. As we lovingly adjust ourselves to the situation as it appears to be, we free our mind of all tension and resistance. This enables us to work more effectively on the problem at hand.

My friend once told his story to a woman who was striving earnestly to overcome the habit of taking sedatives. She phoned him a few days later and told him she was afraid to bless the tablets she was taking for fear her words of love and good will would bind the drug more closely to her. This thought frequently arises in the mind of those who are asked to bless and praise some undesirable object, person, or condition. They feel that their expressions of love and commendation will serve to draw them closer to the thing from which they wish to escape. Such is not the case however, for we do not bless

the evil that appears to be but rather we bless the good that is really there. The power any outer thing seems to hold over us is actually contributed by our own thoughts; consequently when we steadfastly affirm that God, the good, is the only power and presence in the universe, we knock the props out from under any power that appears to be evil. In reality then we are blessing the good, which is the basic element of every evil appearance. "Judge not according to appearance, but judge righteous judgment."

The importance of a nonresistant attitude cannot be emphasized too strongly in the matter of overcoming a bad habit. In fact, nonresistance is the first requisite in solving any mental or emotional problem. To resist is to give power to that which is being resisted. The most effective form of nonresistance is attained by loving, forgiving, and blessing that which we wish to render powerless to harm us. This is positive nonresistance, and it is what Paul referred to when he said, "Overcome evil with good."

I have a friend who is a member of Alcoholics Anonymous, an organization dedicated to rescuing people from the liquor habit. He was a habitual drunkard a few months ago, but today he is a sober, upright citizen. "No, I didn't fight the habit," he told me recently. "I simply stopped drinking for just one day. This was a great victory for me, and it brought so much satisfaction that I went on without drinking for one more day. My second drinkless day was even a greater victory than the first, and so I went on with it—just one day at a time. I kept myself busy doing work and kept my mind filled with con-

structive thoughts. This is the most important factor in the whole procedure: keeping your mind on anything else but drink. Faith in God helps immeasurably, as any A. A. member will testify."

One of the most common mistakes made by those who are attempting to overcome a bad habit is that of trying to kill out desire. There are of course some strong-willed people who have accomplished this, but it is certainly not the best way. We do not have to fight and destroy our vicious appetites. They disappear of their own accord when we keep our mind filled with good and true thoughts. Here then is the answer to the whole problem of overcoming undesirable habits: Think about something else.

Now, I realize that this procedure is more easily suggested than practiced. It may even seem impossible to some who have tried it; and this is why I so heartily recommend the use of prayer and meditation in overcoming objectionable habits. When we keep our attention centered on God and His infinite love and wisdom, His thoughts become our thoughts; and a continued expression of His thoughts will presently bring about the purification of our whole being. "As he thinketh in his heart, so *is* he."

. . . *He*
Whose heart is full of tenderness and truth,
Who loves mankind more than he loves himself,
And cannot find room in his heart for hate,
May be another Christ.

—ELLA WHEELER WILCOX

Prayer a Creative Art

RUTH H. YARBOROUGH

SEVERAL YEARS AGO, when I knew for a certainty that my hearing was rapidly failing and when I had assurance from top-flight specialists that they could do nothing to check the impairment, I went through a period (usual, I imagine, in like cases) of bitterness, frustration, and rebellion. I never do a thing by halves, whether it is a wise thing or an unwise. So I soon found myself in a very bad way indeed; so bad that I had to seek advice from a psychologist—fortunately one who was both wise and kind.

He said in essence: You are suffering largely from a shock to your self-confidence and to your pride. Find some creative job to do. Creative work is a restorative. It is pride-sustaining. Everybody needs some pride-sustaining activity, and the sick or handicapped need restorative work. Find a creative outlet.

At first blush this seemed to be ironic advice. Here I was, faced with the progressive defunction of one of my most important sensory organs. How could I do anything creative if I had to be deaf, I asked myself harshly. But then I remembered my lifelong love of reading, my enjoyment of words, my imaginative reaction to words. Words can be beautiful or threatening, comforting or frightening, just by their very sound. I recalled my childhood love for one gracious and joyous word, the word "delight." I used to repeat it, over and over, for sheer—delight! I

made a new and hopeful resolve. If I were doomed no longer to hear words I could still feel them, and perhaps I could make them meaningful and feeling-ful to others.

I would write!

It was not to be so easy as that. In fact it was not easy at all. I had to teach myself how, and that was very hard, but as most children know and many grownups forget, hard things are fun. A game that is easy soon palls; one that is difficult challenges and pleases for long. I worked diligently at meeting the challenge of writing, and some of the things I have learned (the hard way) I can now resolve into a list of imperatives. To write, to do any "restorative and pride-sustaining" creative work you must:

1. Work! Faithfully and consistently. Have a quiet, thought-inviting place to work and a time to work. Keep working hours whether you feel in the mood or not. The mood will eventually take care of itself. Inspiration follows upon endeavor and not the other way round.

2. Believe in yourself, in your work. Work with consistency plus confidence. A negative attitude not only foretokens defeat, it begets defeat. Persistent doubt indicates that something is wrong either with your subject or with you and implies that it is time to change either your subject or your attitude. Confidence is imperative.

3. Study the masters. Decide what type of writing you want most to do, then study established writers in that field. You won't be tempted to copy if you have the basic honesty of genuine creativeness, but you will be impelled to add anything you can to abet

or strengthen what they have said. Thus you make your contribution.

4. Cultivate friendship with other writers. If you are so situated that this is impossible, then make friends with the works of others. Cultivate a friendship of mind.

5. Don't blame the editor when your masterpiece misses fire. There's a certain compensation in heaping scorn upon editorial heads, but it is short-lived and it pays no dividends. I've found it far more rewarding, materially and intellectually, to get at the rejected script at once. Sometimes if I merit it, the editor tells me what is wrong. But even if he just sends it back I often understand what the trouble is. If I make myself receptive, there is a sort of rapport between my mind and that of the distant, wiser editor. My mistakes take various form, but this is the heart of them, every time: I've written about myself, what seemed good to me and for me, and the editor was seeking good for his many, many readers. In the light of this belated understanding I have rewritten articles with material and intellectual profit many times.

6. Work! I began with that one, I know. But that is both the beginning and the end of any worthy endeavor.

So much for the creative job that I undertook as a remedial or preventive measure to meet a threatened mental and emotional state. I have learned much, almost enough to realize how much I have yet to learn! I have written myself into a new happiness, and what is more important, into a spiritual state in which I have discovered the great and universal creative ac-

tivity, the restorative and pride-sustaining art of prayer!

I have recently been back to my psychologist, and I have said to him: "You did me a very great good. But what if I had not been able to find a creative outlet in writing? What if I had not been able to follow through? Why didn't you start me—why don't you start others in like cases—on the one fundamental cerative art that all can practice? It's the surest way to 'unbury' talents!" And then I told him how, when I had first tried to write, I had been torn between the depths of humility (doubt) and the heights of hope (faith)—humility *or* hope!—how I had turned to prayer and learned the way to humility *and* hope. Before facing my typewriter each day I had learned to ask for help, for power, and thus I had learned the creativeness of prayer. How fail to learn? Nothing so "restores," nothing so brings into balance sustaining pride and healthy humility, a balance which is the key to sound and effective personality. "He restoreth my soul." He makes me teachable and then teaches me.

I have learned that prayer—even as music or writing or painting, even as any creative art—creative prayer, grows through adherence to the rules of creative art.

Let's look at it: "When thou prayest, enter into thine inner chamber," into a thought-inviting, creative quietness. Wordsworth, on a walking tour of the English Lake District, rounded a bend and came upon a field of daffodils. Likely enough he found a convenient stone, dropped down and wrote off his immortal poem:

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"I wandered lonely as a cloud
That floats on high o'er vales and hills,
When all at once I saw a crowd,
A host, of golden daffodils;
Beside the lake, beneath the trees,
Fluttering and dancing in the breeze."

But Wordsworth was more gifted than I. By far and by far. To know "what wealth to me the show had brought," I should need hours of solitary reliving of that beautiful moment, and to set it down for others I should need yet more hours of patient trying. It is thus with prayer. Very real and very beautiful prayers can be born of the moment. Yesterday in a market place I saw a woman look at the display of abundant, health-giving foods, and I knew that her heart was overflowing with prayer. She and I were sharing a prayer of thanksgiving for God's plenty in America and, I feel sure, a petition for the deprived of other lands. It was a good prayer, both proud and humble, both sustaining and restorative. But I at least dare not rest my case with this spontaneous, this "inspired" supplication. When comes the time for prayer I must enter into my prayer "workshop," into thought-centering quietness, regularly—nor wait upon mood or inspiration.

Thus the rule of regular and consistent practice, a rule that puts an end to dawdling and self-excuse, that marks a beginning of growth in creative power. How inevitably follows the rule of confident practice. If constructive writing demands self-confidence and interest in one's subject, how much more so does prayer. Likewise I must "study the masters" of creative prayer, beginning with Jesus, who taught His

disciples to pray. I must make friends with others who are prayer-minded, for I need this friendship of the soul. Such friendship makes infinite the sharing of that "comfort wherewith we ourselves are comforted of God," multiplies manyfold the creative power that is our "kingdom of God within."

Which brings us to our fifth rule, the most difficult to apply. "Don't blame the editor." When God sends back our prayer, when the answer is negative—and there lies our chief trouble: we will not consider any answer but a positive one as an answer to prayer—when God must "reject" our prayer, then is the time to ask what is wrong, with the prayer or with myself. For myself, such self-examination usually brings me to the realization that the rejected prayer was made too largely just for me. God has all His children to consider.

Sometimes I can see how these rejected prayers of mine are to be revised, sometimes I lack the wisdom; but two thoughts I have found helpful: (1) I *want* God to consider the ultimate good of the greatest number. Of course I do, for I am a part of that greatest number when His other children pray! (2) I must not blame Him more for a rejection than I praise Him for an acceptance. What a lot of ground that last rule covers! When an editor accepts a story of mine, who gets the credit? I am always grateful in a measure, but I never discount my hours of effort nor my patiently learned skill. Never! I have a parallel tendency to take the credit when God answers with a rainbow; to give Him the blame when He answers—as He often must—with fire.

It is thus that we close our mind to the relation

between ourselves and God, the communion whereby we could discover the wisdom and wherefrom we could draw the power to "rewrite" our prayers and our troubled life into something constructive and acceptable. God's constructive criticism is implicit in every negatively answered prayer if we take the trouble to look for it. I remember well a story told me by a highly successful man. He said that he was quickly fired from his first job, and it nearly finished him. For he started just to stalk out with a chip on his shoulder, muttering, "That boss has it in for me; there's no justice in what's happened." Then he changed his mind. He stormed in and demanded that the boss justify himself, "Tell me just one good reason why I should be fired." The boss did. It wasn't pleasant but it was infinitely profitable; for, said my friend, when he began to cool off he could see glimmers of truth in the other's stand. He set about correcting the faults—the boss hadn't stopped with one!—and he just gradually made himself over. He never lost another job, but rather he has enjoyed a succession of well-deserved promotions. Few things are harder and few are better for us than to face our own failings, and there is no time more propitious for this hard task than the time when we have just come up against an authoritative no.

Now back to my own analogy. Editors—they're my bosses—often cannot or will not explain the reasons behind their negative answers. God always does, if I listen. He will help each of us to learn the art of creative prayer so that we may know its "restorative and pride-sustaining worth."

Its restorative and healing worth. It is not certain

that I shall ever hear perfectly again—perhaps I never did, even in my younger years. But my impairment has not been progressive, as the doctors foresaw. I do not hear less and less, and as for myself, I know that I hear more and more, that I understand more and more, and that I shall continue to do so. This I know with humility and hope.

There Are Such People

Joan Ross

I do not know her name;
But as we sat there in the crowded store,
Each waiting to be called for,
Somehow we fell to talking.
"That is my daughter-in-law," she said.
"I love her like my own, and she loves me."
No family problems there, I thought.
And further on,
It seemed she had a formula to end all problems.
She told me that she was a preacher's wife:
"And when we started out
Each promised to the other
We would see nothing but the good
Around us, in other people,
And in things that happened.
We both have kept that promise."
I had to go then,
But since I've thought about her.
Because for one brief, high moment
I had sat with one in her own right a priestess,
Who throughout the years
Had kept her altar fire undimmed.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 5, February 3, 1946

UNITY SUBJECT—*Faith Adds Joy to Living.*

INTERNATIONAL SUBJECT—*The Worth of Religious Anniversaries.*—Lev. 20:7, 8; 23:4-6, 15, 16, 24, 27, 28, 34, 39-44.

7. Sanctify yourselves therefore, and be ye holy; for I am Jehovah your God.

8. And ye shall keep my statutes, and do them: I am Jehovah who sanctifieth you.

4. These are the set feasts of Jehovah, even holy convocations, which ye shall proclaim in their appointed season.

5. In the first month, on the fourteenth day of the month at even, is Jehovah's passover.

6. And on the fifteenth day of the same month is the feast of unleavened bread unto Jehovah: seven days ye shall eat unleavened bread.

15. And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave-offering; seven sabbath's shall there be complete:

16. Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meal-offering unto Jehovah.

24. Speak unto the children of Israel, saying, In the seventh month, on the first day of the month, shall be a solemn rest unto you, a memorial of blowing of trumpets, a holy convocation.

27. Howbeit on the tenth day of this seventh month is the day of atonement: it shall be a holy convocation unto you, and ye shall afflict your souls; and ye shall offer an offering made by fire unto Jehovah.

28. And ye shall do no manner of work in that same day; for it is a day of atonement, to make atonement for you before Jehovah your God.

34. Speak unto the children of Israel, saying, On the fifteenth day of this seventh month is the feast of tabernacles for seven days unto Jehovah.

39. Howbeit on the fifteenth day of the seventh month, when ye have gathered in the fruits of the land, ye shall keep the feast of Jehovah seven days: on the first day shall be a solemn rest, and on the eighth day shall be a solemn rest.

40. And ye shall take you on the first day the fruit of goodly trees, branches of palm-trees, and boughs of thick trees, and willows of the brook; and ye shall rejoice before Jehovah your God seven days.

41. And ye shall keep it a feast unto Jehovah seven days in the year: it is a statute for ever throughout your generations; ye shall keep it in the seventh month.

42. Ye shall dwell in booths seven days; all that are home-born in Israel shall dwell in booths;

43. That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am Jehovah your God.

44. And Moses declared unto the children of Israel the set feasts of Jehovah.

GOLDEN TEXT—

Jehovah hath done great things for us,
Whereof *we are glad.*

—Psalms 126:3.

SILENT PRAYER—*Gladness fills my heart as I fix my thought on the way of life and Truth.*

The text of this lesson first enjoins us to sanctify ourselves and in the next verse states: "I am Jehovah who sanctifieth you." The I AM thus appears as the link between God and man. By identifying ourselves with God and claiming our divine nature through the agency of the I AM we put ourselves in harmony with divine law and find "the level path of life."

The law of life includes the rhythm of being, the ebb and flow of thought. Since no one train of thought can be held continually to the exclusion of all others, life cannot all be solemn and heavy. Joy and gladness are essential to it, and if we are wise we realize that these lighter qualities of mind have their rightful place in life and must be developed and given expression.

Joy is compatible with faith and finds its fullest expression in those moments when faith is most active. We do not have to go outside the limits of wholesome, right living in order to find joy. We feel it in expressing our faith. The Children of Israel were given certain feast days in the year when they were to rejoice. The Feast of Tabernacles continued for seven days, during which time the whole people dwelt in booths and were joyful. A festival of faith was patterned on a return to primitive living.

We also find our relaxation and rest in a return to nature. We go on camping trips or picnics in the open and delight in getting close to our earth mother. If we remember our faith in God and invoke His presence within and around us at such times, the

benefit that we derive from our communion with God in nature is a hundredfold greater than it would be without such a consciousness.

To seek pleasure in material or sensual channels without thought of God or in direct violation of divine law is to fail dismally in learning to live. The joy we find in living is in direct ratio to the rightness of our course, the integrity of our constitution and character. As long as we are whole in mind and body we are naturally joyous. The divided mind, the body that is invaded by inharmony in any form, takes away the joy of living and leaves the unfortunate one vainly seeking diversion or amusement in forbidden fields.

In a metaphysical sense feasts signify appropriation or the laying hold of divine potentialities. Eating is the outer representation of an inward fact, and that fact is spiritual.

To develop our true nature and thus come into possession of our full powers is a joy. To learn the power of faith by putting it to the test and know that we can depend on it in every emergency of life to the limit is a source of joy unspeakable. To realize that intuitive wisdom is our inheritance as sons of God and that we can call it forth in answer to our need is another unfailing wellspring of delight.

It is a joy to use our innate gifts in making our communion with God a living thing, an experience of completeness. To use these same gifts in rounding out life in the community is one of the deep satisfactions that come to the unselfish soul alone. To prove that good will brings peace of mind even though it involves sacrifice is a moving discovery. Life is deep-

ened and enlarged by every proving of the divine law by the individual, whether it is proved within himself or in the circle of his friends and acquaintances, or with reference to the objects of his interest and compassion. Union with the Spirit of God is the end of all our endeavors. All that tends toward effecting it increases the "joy of the Lord" that is the strength of the inner life of every man.

QUESTIONS

1. How do we put ourselves in harmony with divine law?
2. How does joy find its fullest expression in us?
3. Does faith in God add to the benefit we derive from nature?
4. Metaphysically considered, what do feasts signify?
5. What are some of the joys realized in keeping the divine law?
6. What is the end of all our endeavors?

Lesson 6, February 10, 1946

UNITY SUBJECT—*Gaining Another Spirit.*

INTERNATIONAL SUBJECT—*The Disciplines of Experience.*—Num. 14:11-24.

11. And Jehovah said unto Moses, How long will this people despise me? and how long will they not believe in me, for all the signs which I have wrought among them?

12. I will smite them with the pestilence, and disinherit them, and will make of thee a nation greater and mightier than they.

13. And Moses said unto Jehovah, Then the Egyptians will hear it; for thou broughtest up this people in thy might from among them;

14. And they will tell it to the inhabitants of this land. They had heard that thou Jehovah art in the midst of

this people; for thou Jehovah art seen face to face, and thy cloud standeth over them, and thou goest before them, in a pillar of cloud by day, and in a pillar of fire by night.

15. Now if thou shalt kill this people as one man, then the nations which have heard the fame of thee will speak, saying,

16. Because Jehovah was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness.

17. And now, I pray thee, let the power of the Lord be great, according as thou hast spoken, saying,

18. Jehovah is slow to anger, and abundant in lovingkindness, forgiving iniquity and transgression; and that will by no means clear *the guilty,* visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation.

19. Pardon, I pray thee, the iniquity of this people according unto the greatness of thy lovingkindness, and according as thou hast forgiven this people, from Egypt even until now.

20. And Jehovah said, I have pardoned according to thy word:

21. But in very deed, as I live, and as all the earth shall be filled with the glory of Jehovah;

22. Because all those men that have seen my glory, and my signs, which I wrought in Egypt and in the wilderness, yet have tempted me these ten times, and have not hearkened to my voice;

23. Surely they shall not see the land which I sware unto their fathers, neither shall any of them that despised me see it:

24. But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.

GOLDEN TEXT—

Whom Jehovah loveth he reproveth,
Even as a father the son in whom he delighteth.

—Prov. 3:12.

SILENT PRAYER—*I turn every experience that comes to me into a means of greater growth and development.*

Adversity is nothing less than a signpost on the highway that we are following, a signpost reading: "Wrong turn. Retrace steps and turn right." A wise man of old discerned that "the curse that is causeless alighteth not." Its coming is an indication that it is time for the one who has undergone it to examine himself and understand the effects of his thoughts, words, and acts on his daily life and affairs. Once understood, these can be altered to produce the opposite effect, and he can be free from the burden that he has brought on himself. He can then put behind him all thought of the negative experience and devote the full strength of his endeavors to building a constructive consciousness in which he can be safe from any further unfavorable "happenings."

The Children of Israel were children indeed in understanding. They trusted in vicarious faith, leaving to Moses the task of communing with Jehovah and of discerning what was to be done. As for themselves they followed the easiest way, yielding to the desire for pleasure and taking as little thought as possible for the life of mind and heart.

No one who lives entirely on the surface can expect to extricate himself from the depths when the waters overtake him. He who knows the "deep things of God" is not dismayed when "deep calleth unto deep." He knows how to intrust himself to the loving-kindness of God and be upborne by the mighty tide that sets in in his favor.

The Israelites represent the illumined thoughts in

consciousness that are undergoing spiritual discipline. As they become disciplined they grow practical, and we see at last that they are applicable to our daily problems. Thoughts that cannot be applied to life are of little value. Lack of faith in the sequence of mental cause and physical effect is disabling, subjecting those who are so incapacitated to all the ills that follow in the wake of a negative consciousness. "How long will this people . . . not believe in me, for all the signs which I have wrought among them? I will smite them with the pestilence, and disinherit them." Trust in God as the basis of our well-being is the seal of our power to stand firm and unscathed in a world in which the forces of destruction, unleashed by doubt and unbelief, are swirling unchecked around us.

It is difficult for those who have had no experience of spiritual causation to believe in it sufficiently to become conscious of its operation. Faith must precede consciousness in this case as in most others. Once its working has been felt or observed, doubt and unbelief depart, to trouble us no longer. Thenceforth we know in whom we have believed. Not only is experience the best teacher; it is the best minister, the best servant. It converts us to certainty of conviction and serves us loyally as long as we remember to heed it.

Those who live entirely in sense consciousness or material-mindedness have an entirely different conception of power from that of the spiritual-minded person. The former try to impose their will by force. That Jehovah would destroy by pestilence all the Children of Israel who did not believe in Him and

who consequently despised Him was a childish, material-minded conception of power. The tyrant and the aggressor are actuated by this low sense conception.

The spiritual conception of power bestows an infinite capacity for patience, loving-kindness, and forgiveness combined with the unswerving nature of divine law which, in the realm of mind, operates as principle. "Jehovah is slow to anger, and abundant in lovingkindness, forgiving iniquity and transgression; and that will by no means clear *the guilty.*" The greatness of God's loving-kindness is the measure of God's power in the realm of human consciousness.

QUESTIONS

1. Of what is adversity a sign?
2. How can it be turned to advantage?
3. Why is the superficial living of life dangerous as well as unsatisfying?
4. Does faith play a part in making us conscious of spiritual causation?
5. In gaining another spirit is experience of value to us?
6. What is the measure of God's power in the realm of human consciousness?

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Lesson 7, February 17, 1946

UNITY SUBJECT—*The Responsibility of Spiritual Power.*

INTERNATIONAL SUBJECT—*The Responsibility of a Great Heritage.*—Deut. 4:1, 32-40.

1. And now, O Israel, hearken unto the statutes and unto the ordinances, which I teach you, to do them; that ye may live, and go in and possess the land which Jehovah, the God of your fathers, giveth you.

32. For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and from the one end of heaven unto the other, whether there hath been *any such thing* as this great thing is, or hath been heard like it?

33. Did ever a people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?

34. Or hath God assayed to go and take him a nation from the midst of *another* nation, by trials, by signs, and by wonders, and by war, and by a mighty hand, and by an outstretched arm, and by great terrors, according to all that Jehovah your God did for you in Egypt before your eyes?

35. Unto thee it was showed, that thou mightest know that Jehovah he is God; there is none else besides him.

36. Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he made thee to see his great fire; and thou heardest his words out of the midst of the fire.

37. And because he loved thy fathers, therefore he chose their seed after them, and brought thee out with his presence, with his great power, out of Egypt;

38. To drive out nations from before thee greater and mightier than thou, to bring thee in, to give thee their land for an inheritance, as at this day.

39. Know therefore this day, and lay it to thy heart, that Jehovah he is God in heaven above and upon the earth beneath; there is none else.

40. And thou shalt keep his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days in the land, which Jehovah thy God giveth thee, for ever.

GOLDEN TEXT—*He hath made his wonderful works to be remembered.*—Psalms 111:4.

SILENT PRAYER—*God has done great things for*

me, and I seek to use my faculties fully in the work of the kingdom.

We may claim that we are grateful for our gifts, but mere verbal thanks are not conclusive proof that we really appreciate what has been freely bestowed on us. Something more is needed to prove a thankful heart. An appreciative state of mind or a lively consciousness of benefits received is an indication that we realize the magnitude of what we have received. Final proof is the use that we make of our gifts or faculties.

It may be argued that we have earned all that we have received and that a just balance is a maxim of the divine law. Nevertheless we received the earning power and the perseverance to employ it in building up whatever reserve of ability or power we may now have. Therefore gratitude and thanksgiving are never out of place, and the attitude they lend to the bearing of the individual toward the Giver of all good and perfect gifts is greatly to be desired.

To listen to the statement of the divine law until we understand it as it applies to us is not enough. We must do what the divine law requires of us before we can claim its benefits. Its statutes and ordinances are the necessities of our better nature, and by recognizing these necessities and meeting them we "live" as spiritual beings instead of merely existing as physical beings. To "go in and possess the land which Jehovah, the God of your fathers, giveth you," you must obey the law of your higher being. To attain the inspiration of the Spirit a high, exalted state of mind is essential. As long as the mind is filled with thoughts of materiality it cannot entertain the ideas

of Divine Mind; that is, spiritual ideas. To communicate with the Absolute it is necessary to fill the mind with pure ideas untouched by the dross of self. Like attracts like, and when our thoughts become spiritual they blend with the thought of God, and the Son understands the Father.

We rise readily in thought. This we can do wherever we may be merely by an act of will. We use spiritual power rightly when we correlate our faculties as well as our thoughts. Power exerted in will develops power of understanding. The latter complements the former.

Each succeeding age has its marvels, and every marvel points to the Infinite. To the contemporaries of Moses the marvel was the deliverance of the Children of Israel out of Egypt. The voice of God spoke to them "out of the midst of the fire." The marvel of our time is the discovery of the power that resides in the infinitely small. Atomic power is released when the atom is broken up and its essential unity disrupted. The infinitely small becomes infinitely great in destructiveness when the law of its composition is violated. Once again "out of the midst of the fire" the voice of God speaks in warning that the oneness of the universe must be maintained intact. Our responsibility to maintain it is absolute.

The destruction that follows the breaking up of the atom is a small matter compared with that which follows the breaking up of the inherent oneness of mankind. Our task and duty is to assemble all men in unity and in universal brotherhood. As children of God and heirs of all the ages it forms our chief responsibility. We, the objects and recipients of divine

love, are in duty bound to express this love to our fellows if they are to be united in a spiritual brotherhood.

Because of the destruction of war the world is full of hungry, discouraged, homeless people. As spiritually developed people we are to deal our bread to the hungry and build shelters for the homeless, thus instilling hope in the place of discouragement and despair. Further, we are to affirm the sufficiency of divine substance and see it made manifest before turning our attention elsewhere. As followers of the Christ we are to "nerve ourselves with incessant affirmations" and incessantly translate these affirmations into substantial realization.

QUESTIONS

1. What is the final proof of our appreciation of our gifts?
2. Does gratitude react on the attitude of the one who feels it?
3. How can we communicate with the Absolute?
4. Does the correlating of our thoughts and ideas play a part in the keeping of the divine law?
5. What is our duty with regard to the unity of all men?

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Lesson 8, February 24, 1946

UNITY SUBJECT—*Attaining the Christ Consciousness.*

INTERNATIONAL SUBJECT—*Home Foundations for National Greatness.*—Deut. 6:4-12.

4. Hear, O Israel: Jehovah our God is one Jehovah:
5. And thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might.

6. And these words, which I command thee this day, shall be upon thy heart;

7. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

8. And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes.

9. And thou shalt write them upon the door-posts of thy house, and upon thy gates.

10. And it shall be, when Jehovah thy God shall bring thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee, great and goodly cities, which thou buildest not.

11. And houses full of all good things, which thou filledst not, and cisterns hewn out, which thou hewedst not, vineyards and olive-trees, which thou plantedst not, and thou shalt eat and be full;

12. Then beware lest thou forget Jehovah, who brought thee forth out of the land of Egypt, out of the house of bondage.

GOLDEN TEXT—
Every day will I bless thee;
And I will praise thy name for ever and ever.
—Psalms 145:2.

SILENT PRAYER—*Through the power of the Christ mind I keep myself in the unity of the Spirit in the bond of peace.*

In order to be a Christian it was once thought necessary to talk habitually of God. In our day the fear of being thought guilty of cant or hypocrisy has led to the opposite extreme, all mention of what is nearest our hearts being strictly taboo. This taboo however has its disadvantages, since what is never mentioned is in danger of dropping out of mind as

well as out of speech. In college to "major" in a subject without ever mentioning the subject would be an impossibility. For us a better course is to take for granted a universal interest in our common heritage of faith in the spiritual verities and to speak naturally and wholesomely of that which vitally concerns us all.

The inculcating of faith as a primary necessity of life has been largely neglected or discontinued in the training of the youth and children of today. The theory has been accepted that the child should not be biased by being taught the religious beliefs of parents before he reaches an age when he is competent to investigate and decide for himself what he believes. He can then be directed to the Bible and other sources of religious enlightenment and can form his own judgment, unbiased and uninfluenced by anyone.

The disadvantage of this method is the same as that of leaving any plowed field lying fallow. It grows up in weeds. As trim rows of food-producing plants are preferable to a wilderness of cockleburs, so orderly thinking of himself as a child of God with a divine heritage of blessings and responsibilities is a habit in a child preferable to a habit of thinking of himself as a law unto himself, responsible to none higher and answerable to none. Along this road lies juvenile delinquency, a road built largely by parents and guardians. The old adage "Hear, and your soul shall live" is rightly answered in the words "How shall they hear without a preacher?" What should be heard is easily decided. Only the truth as taught by the Christ and as discerned

by those who seek the consciousness of the Christ, namely that life is in essence spiritual, that its source is in the Supreme Spirit; that all men are spiritual in their origin and must become one with the Supreme Spirit through aspiration and continued endeavor if they are to know fullness of life, that love, joy, peace, and the other desirable fruits of the Spirit of truth are the realized rewards of cultivating the Spirit of truth in themselves.

To be diligent in knowing the Truth and abiding by it is the great need of our civilization today. In the child that is given regular training faith in God easily becomes instinctive, and a foundation on which his mind rests with confidence is an inestimable asset to him. As we teach the younger generation intelligently we deepen our own faith. As we keep the law of Being our forces and faculties all increase mightily in power. When we know with certainty that all our ills are the result of thoughts of error, we try to think aright so that we may be one with the Christ and conscious of the life that is the universal proof of Being.

The idea of the one God centralizes thought and masses all true ideas. Unfoldment of thought power follows, and we see ourselves as we truly are.

Without aspiration and application nothing worth while is gained. The one who aspires to keep the whole thought on God may find it difficult or impractical to do so, but if he desires it more than anything else in life he will apply himself completely to it until he forms the desired habit. Undivided devotion to a high ideal rules out of a person's life the tendency to be satisfied with anything less. Such

devotion requires all the heart, soul, and mind. Where love is spontaneous this concentration of energies on the loved object is instinctive and effortless. Where love must be developed, patient practice of the thought of God must be the constant rule.

No higher ideal could be followed than that of love uniting all men and all nations in the bond of brotherhood, doing away with the will to make war and follow self-interest or narrow nationalistic aims. Science discovers truth without love. It is for faith in the Supreme Being to discover and express the truth of the love that is at the heart of the universe and of life itself. This ideal is ours to realize.

QUESTIONS

1. Should faith be spoken of as well as lived? What attitude towards this subject is the natural and right one?
2. What is the disadvantage of omitting all training of children in faith?
3. Will the habit of orderly thinking based on Truth protect the child from juvenile delinquency?
4. What are the principles of faith that all children should be taught?
5. What is the great need of our civilization today?
6. How can faith in God supplement the work of science in discovering Truth?

Oh, why and whither? God knows all;
I only know that He is good,
And that whatever may befall
Or here or there, must be the best that could.

—WHITTIER

Breath Of God

Breathe on me, Breath of God,
Fill me with life anew,
That I may love what Thou dost love
And do what Thou wouldst do.

Breathe on me, Breath of God,
Until my heart is pure;
Until my will is one with Thine
To do and to endure.

Breathe on me, Breath of God,
Till I am wholly Thine;
Until this earthly part of me
Glows with Thy fire divine.

Breathe on me, Breath of God,
So shall I never die,
But live with Thee the perfect life
Of Thine eternity.

—*Edwin Hatch*

Silent UNITY

Holy Spirit guides and illumines.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City 6, Mo. Cable address: Unity, Kansas City.

Give your full name and address

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

SOME MONTHS ago I wrote asking for your help in overcoming a seeming return of an old rectal trouble. At the time I was writing I was in such pain that another operation seemed inevitable. Today I feel as good as ever. How I wish it were possible to express my gratitude in mere words. My health is better than ever, and I seem possessed of enormous vitality. Truth the spirit strengthens.—*W. H. C., Washington.*

I RECEIVED a healing in a few weeks of a very annoying condition. It acted like a bad cold in my head. I had had this condition for over a year, and it was getting worse, in fact so bad that I had to take shots twice a week. Then I decided I would have God take care of me. Now I am entirely cured. —*Mrs. H. B., Minnesota.*

I WANT TO thank you for your prayers for me. I am practically over the hay fever, and right in the middle of the season. When I wrote to you I was so discouraged about having to go through with it every year,

and now I am so happy that I will never have it again. I am very thankful for this wonderful demonstration. Inclosed is a little gift offering.—*B. H., Indiana.*

Filled with Plenty

I AM WRITING to you for prayers that my husband and I may find a business and get located again, and for my husband's health. We are looking for a location to get started in business.

I wrote to you in January of this year for prayers that we might sell the business we were in at that time. The day we received your letter we also had a buyer. We are very grateful to you for your help. —*Mrs. E. J. D., Washington.*

SOME TIME ago I wrote to you asking for prayers for security and peace of mind. At the time I wanted to sell some land. So much depended on the sale of this land. It not only meant security, but also the materialization of plans.

In less than an hour after I wrote you my husband came home, saying he had a buyer for the land, and the deal was completed in a few days.—*I. S., North Dakota.*

A LITTLE more than a month ago I wrote to you asking for prayers for prosperity. Now I want to thank you for those prayers and to tell you that during this time I have been wonderfully blessed. I have received a sum of money that I needed very badly, and I have been saved the expenditure of a certain sum that I expected to have to spend.

Also I have had a very special blessing with re-

spect to my health. For all this I thank God from the bottom of my heart, and I also thank you again for the prayers that have brought this about.—*Mrs. G. A. S., Ohio.*

He Is My Refuge

LAST FRIDAY I wrote a letter to you asking for help in finding my son. I mailed the letter with full faith that God would bring him home safely.

We found him Friday afternoon cold and hungry. The ordeal of a cold night in the open has taught him a lesson he will not soon forget. I am always so grateful for Silent Unity, to which we can turn and show our active faith in God.—*L. R., Illinois.*

IN JULY I wrote to you asking you to pray with me for my husband's release from the army so he could take a splendid position that was open on October 10. I asked also for prayers that he might have strength to refrain from immoderate drinking.

It is with deep gratitude that I tell you my prayers were answered in every detail. I am sincerely thankful to our loving Father for these blessings and to you for joining in prayer with me and for your helpful letters and pamphlets also. "God bless you every one."—*F. M. A., Florida.*

He Shall Have Abundance

I AM AT last sending in my bank. The money is to be used in God's work. I thank you all for your prayers in the past and for all the help you have given me and mine. God bless you all in faith and

keep you. I am happy to say that life is ever so much better for us now, and I thank God for all His goodness to us, and I thank you, my friends.—*Mrs. C. H. F., Canada.*

IT IS WITH great joy and thankfulness to God and to you that I am sending my prosperity-bank savings to you now, on the completion of my daily drill.

It has done me worlds of good spiritually and mentally. From being out of work in June, to having all the work I can do as a free-lance artist in October is surely proof of God's loving bounty; but even better and more important, my mind and faith have been built up to the knowledge of how to use this help successfully for so many daily needs.—*L. F. B., New Jersey.*

I AM INCLOSING a check for the money I saved in my prosperity bank. I thank you, and God bless you for the fine work you are doing.

I am receiving so much help from your teachings. I am thankful that through your help I feel the growing consciousness of the Spirit of Christ in me. I have a love and thoughtfulness for others that I never had before. I have perfect health and prosperity, with love and harmony prevailing in my home. Thank you and God bless you for everything. —*Mrs. F. A. S., Missouri.*

I AM INCLOSING a check for the savings in our prosperity bank, and we bless them for your use. It reminds me of the first bank, which we started over three years ago, and how much good we have received in this period of time. It surely keeps us in contact with God and helps us direct our thought

habits. We cannot begin to count the blessings flowing to us from every direction, and we are glad of the opportunity to help others through the savings in our bank.

Our oldest boy was in that typhoon at Okinawa but came through unhurt. We are very grateful for the knowledge of God's presence always.—*F. E. D., Ohio.*

Search the Scriptures

I AM SENDING my paper on lesson twelve of the *Lessons in Truth* course. I have received so much good from these lessons and your letters and helpfulness has meant so much. I do want to express my gratitude. I sometimes wonder how I managed before I began the study of Truth. I am inclosing a small love offering with the prayer that it will multiply and grow.—*O. M., Iowa.*

I SHOULD like to thank you for these lessons, for I have learned much in taking them, and I have found new interest in the book that I had read so often. It is a relief from the pressure of many duties to turn to the quiet contemplation of eternity, and I have benefited very much.—*S. W. F., Virginia.*

AS I SEND in my last lesson of this course, I want to thank you all for the great good you are radiating through these lessons and to tell you also that it has been a comfort and pleasure to study with you. I have derived much help, and I know much more will develop as I am able to give these truths out to others.—*G. B., New York.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

I wish you would advise us about how to pray and to think about the atomic bomb.—*From a letter received by Silent Unity.*

In asking us what attitude to have toward the atomic bomb, you have expressed your sincere interest in the practical application of spiritual principles to present needs.

Since the coming of the atomic bomb many persons have expressed profound fears for the future of civilization. Much has been said about the destructive power of the bomb, but the student of Truth needs to concentrate on the ideas relating to the good that will come to mankind through atomic energy, which is the basic principle of the bomb. If the discoveries that made possible the construction of the atomic bomb could be used only for harmful purposes, then it might indeed seem that civilization would have a tragic future. However since the power for good that is possible through atomic energy is great, we believe men will be inspired to turn away from destructive uses of it.

When thinking of the atomic bomb and more particularly, atomic energy it is well to pray for the leaders of the world to be inspired by God's wisdom, so that all things may be used for the good of man. We pray daily for all mankind to be guided by His

wisdom and love, and we have faith in His power to bring about good.

Even the brief use of the atomic bomb in the war that has passed had a permanent effect on world thinking and did much to cause all men to realize that we must free the world from war if our present civilization is to survive. While it is not pleasant to contemplate the destructive force of the bomb as it was used, we can be thankful if it helped to inspire humanity to turn away from war. In our daily prayers we bless humanity with the thought that God is revealing the way of peace and abundant good.

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I am in despair concerning D——'s record at school and his behavior at home. I don't know what to do but to keep on praying and trusting he will change.—*From a letter received by Silent Unity.*

We can well understand the concern in your mind and heart about D——, but we want to assure you that prayer never fails to bring forth the understanding necessary to harmonize and adjust any situation.

It takes a depth of love, understanding, and patience to see a young mind and heart crossing the bridge from childhood to adulthood equipped to be a well-adjusted, self-assured, capable personality. This is a rich and important time for the young, for they are eager for life, and they are so sure of their powers and their ability to stand alone free from authority and direction. But this is a time that calls for interested and understanding attention on the part of those concerned with their welfare.

You say that at home you are understanding and kind to D—— and that you trust him. This is the most helpful attitude you can take. You did not say how old D—— is, but we have known of cases where a child thirteen, fourteen, or fifteen years of age was so eager for life that school could no longer hold his interest, so of course his grades were poor and he either refused to go to school or was unruly while he was there. It is not that he is bad or wants to be difficult; he needs something that holds more interest and incentive for him. Many school boards in the larger cities have a consulting psychiatrist who is prepared to handle these unusual cases requiring child guidance. There might be such a service in your city.

There is a way to reach the good and true self of D—— and to help him find himself and interesting and fulfilling activities. Through prayer you will receive the guidance you need in helping him, and if there are outer things you should do to bring about the harmony and order you want, they will be revealed to you. It is important to remember that prayer reaches to the deepest places of the mind and heart and gives light and guidance where words and discipline many times do not get results.

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During the past year I have had the services of a physician and have fallen in love with him. I am married, and my husband is very good to me, but my doctor has all the qualities that make him the man I idealize. I feel that my affection for him is wrong, but this seems to have happened without my volition.—*From a letter received by Silent Unity.*

You are a child of God. You appreciate the Christ qualities as you see them expressed in the persons you know; but what would the persons be without these charming qualities? Your happiness is from God within you, not from any outer personality. The man of whom you told us may be charming, yet no person is charming enough in himself to mean entire and lasting happiness for another. Another thought: happiness can endure only when it is based on the consciousness that it is right in the sight of God. The only permanent happiness is that which is built with the aid of the Christ wisdom and love and strength from within.

Will you kindly inform me about Unity's attitude in regard to smoking?—*From a letter received by Silent Unity.*

While there is no criticism or condemnation in our thought for those who smoke, we know of no true or lasting benefit that this practice can contribute to happiness or well-being. It is true that the habit of smoking, if practiced excessively, is detrimental to health.

Sometimes smoking is used as a means of providing relaxation and relieving nervous tension. Yet within the mind and heart there are spiritual resources of peace, strength, and faith that will sustain one in abiding serenity and poise. If an external means such as smoking is relied upon too much, it can hinder one's receptivity to the true source of peace, poise, and freedom that is within.

We do not say that smoking is wrong, for we know that this is an individual matter in which each

person must be guided by the standard that his own highest understanding approves.

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I am confused about the use of affirmations. It seems self-deceptive to declare the presence of happiness and desirable conditions when the opposite is apparent. We cannot change black to white by changing our mental attitude.—*From a letter received by Silent Unity.*

We agree with you that a change of mental attitude would not work in such a way as to change black to white. Nor do we encourage anyone to follow a process of deceptive thinking like this. However we believe that the static state and the finality that black and white suggest are not typical of human experience. Conditions in our life vary often and are amenable to change. In fact we are constantly experiencing change in some way. This will be more apparent as you look back over the changes that have occurred in the lives of you and your friends over a period of years. It is the ever-changing stream of circumstance that consciousness works upon and colors according to its dominating influence.

In the experience of those we serve we daily see how conditions are changed in response to the mental attitude. Sickness and ill-health have been replaced by strength and wholeness times without number. Very often a person rises out of a sordid and unhappy environment to a pleasant one through inspired right action. Sometimes his change of thought enables him to transform the same environment into one of peace and joy. Negative conditions are dispelled through the upliftment of one's thought.

The following Unity leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Harriet Price, 406 N 22

ARKANSAS

Little Rock—Mary Wayman, 117 E 15

ARIZONA

Globe—Sarah Lightle, 117 E Oak

CALIFORNIA

Alhambra—Gertrude Halls, 204 S 2
Bakersfield—Della Shutts, 320 Brower bldg
Berkeley—Susanna Scott, 2401 Dwight
Beverly Hills—Ruth Rae, 242 ½ S Beverly
Burbank—Harriett Sunday, 134 E Palm
Canoga Park—Nannie Highnote, 20126 Strathern
Compton—May Butterworth, 115 N Chester
Fresno—Alice Stokes, 171 Blackstone
Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South
Hollywood—Rose Schneider, 1162 N St Andrews
Inglewood—Maude Galpin, 226 E Spruce
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest C. Wilson, Norma Knight Jones, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Emma Luke, 2120 S Union; Alfred Williams 815 S Hill; Dollee Phillips, 2215 7th
Monrovia—Irene Malloy, Monrovia Woman's club
North Hollywood—Herbert J. Schneider, 12236 Ventura
N Long Beach—May Butterworth, 42 E Market
Napa—Helen Wade, Churchill manor
Oakland—Alma Morse, 1433 Madison
Pasadena—William Stack, 60 N Mich
Riverside—Katherine Sweaney, 3614 Ninth
San Diego—Marie Fleming, 1944 30th
Sacramento—Naomi Anderson, IOOF hall
San Bernardino—Dr & Mrs H P Nicholls, 763 D St
San Francisco—Robert Hulbert, 126 Post
Santa Cruz—Alice Hopkins, 151 Garfield
Santa Monica—Sue Sikking, Pacific bldg
Santa Rosa—Helen Wade, 426 Mendocino
South Gate—Edna Drebert, 2653 Santa Ana
Taft—Della Shutts, Savoy hotel
Vallejo—Helen Wade, Vallejo Women's club
Van Nuys—Mary Hider, 14416 Victory
Whittier—Louise Newman, 410 S Greenleaf

COLORADO

Denver—Mabel Beech, 1555 Race
Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helene Kersten, 610 Fairfield
Hartford—Harriet Gilbert, Brown Thomas bldg
New Haven—Bonnie Adams, Hotel Taft

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feldt, New Colonial hotel

FIORIDA

Clearwater—Louise Beaty, West Coast hotel
Crystal Beach—Betty Bain, Grace Arrowsmith
Jacksonville—Mary West Fullenlove, Mildred Weidler, 220 E Monroe
Lakeland—Ida Decker, 270½ E Main
Miami—May Stoiber, 128 SE 3
Orlando—Carolyn Parsons, 503 S Orange
St Petersburg—Louise Beaty, 646 5 ave S
Tampa—Ruby Wagner, Louise Ramey, 413 Grand Central
West Palm Beach—Fannye Treaster, 215 S Olive

GEORGIA

Atlanta—Kathryn Boyce, 160 Peachtree N W

HAWAII

Honolulu—Marie Handly, 240 Lewers rd

IDAHO

Boise—Christopher Scott, Pinney bldg

ILLINOIS

E St Louis—Florence Schaefer, Broadview hotel
Chicago—W I & Anna Hoschouer, 306 S Wabash; Nellie McCollum, 64 W Randolph; Edith Reynolds, 116 S Michigan; Janet Beaudry, 410 S Michigan; Margaret Halsey (col) 104 E 51; Henrietta Gorden (col) 4307 S Michigan
Decatur—Maud Kellogg, 317 W Decatur
Moline—Unity, Le Claire hotel
Peoria—Glenna Arrowsmith, 218 Dechman; Mabel Daughtry, 305 S Bourland
Rockford—Bonnie Brown, Empire bldg
Springfield—Eva Conover, 414 E Adams

INDIANA

Anderson—George Townsend, 217 Williams blk
Ft Wayne—Cleo Lee, 220 E Jefferson
Indianapolis—Dale & Donna Newsum, Claypool hotel; Frederick Andrews, 8 E Market
Kokomo—Lydia Simpson, 523 S Washington

IOWA

Cedar Rapids—Mabel Swanson, 1015 2 Ave SE
Des Moines—Betty Stitt, 42 & Rollins
Sioux City—Elizabeth McClaughry, Insurance Exchange Bldg

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th
Topeka—Harriet Pfouts, Jayhawk hotel

Wichita—Carl Moran, Eaton hotel

KENTUCKY

Covington—Clara Conway (col) 114 W 11th

Louisville—Maebel Carrell, Ruth Gilpin, Cecilia Cardwell, Theresa Rehm, 1322 S 4; Ruth Cox (col) Pythian temple

LOUISIANA

New Orleans—Elois Echlin, 222 Balter bldg; Lillian White, 604 Canal

MAINE

Portland—Omer Hodgman, 562 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—John Baughman, 30 Huntington

Cambridge—Edna Titus, 881 Massachusetts

Worcester—John Baughman, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State St

Bay City—Roxie Miller, YWCA

Birmingham—Virginia Shipley, Community house

Detroit—Herbert Hunt, Maccabees bldg; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 15 E Grand River; James Elliott (col) 8637 Oakland

E Lansing—Roxie Miller, 224 Abbott

Flint—Edmund Risk, 1019 Detroit

Grand Rapids—Ida Bailey, 63 Jefferson

Kalamazoo—Amy Moffett, 209 W Dutton

Lansing—Harvey and Ida Best, Olds hotel

Pontiac—Walfred Taurainen, 72½ N Saginaw

Royal Oak—Maud McCulloch, 101 S Troy

Saginaw—Edmund Risk, Bancroft hotel

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin

St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Jefferson City—Amanda Clibourn, 319 Ash

Kansas City—Louis E & Ethel Meyer, 913 Tracy; Ida Palmer, Jewell bldg

Lee's Summit—Nettie Welborn, Unity Farm

Lemay—Julia McKee, 284 Lemay

Springfield—Unity, 224 W State

St Joseph—Osla Jones, 12 and Felix

St Louis—Elsie Abbott, 119 N 7 Hilda Eilers, 3616 Bates; Florence Brummer, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, Northern hotel

Bozeman—Mary Wessel, Baxter hotel

Butte—Mary Wessel, YMCA

Great Falls—Unity, Columbia bldg

Livingston—Mary Wessel, Elks hall

Missoula—Maidie Van Etten, 200 E Pine

NEBRASKA

Lincoln—Blanche Evans, Peterson bldg

Omaha—C N & Hallie Broadhurst, Electric bldg

NEVADA

Reno—Robt & Fay Caswell, Clay Peters bldg

NEW JERSEY

Montclair—Gladys Stevenson, 11 S Fullerton

Newark—Edith Berry, Berwick hotel

Plainfield—Helen Zagat, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson, 112 N 6

NEW YORK

Albany—Marian Hoagland, YWCA

Binghamton—Unity, Arlington hotel

Brooklyn—Ella Pomeroy, 3 Albee sq

Buffalo—Lillian Matthews, 271 Delaware

Flushing—Adele Woodruff, 135-42 40 rd

Ithaca—Unity, 113 S Cayuga

Jamestown—Lillian Matthews, YWCA

New Rochelle—Ethel Nickelsen, Huguenot YMCA

New York—Georgiana West, 1 W 47; Crichton Boatwright, 500 5 ave; Josephine Siemon, 400 E 59; Stella Wrenn, 853 7th ave.; Courtenay Johnson (col) 2523 7th ave; Nanna Sutton (col) 137 W 110

Rochester—Elise Rosenburg, Seneca hotel

Roslyn Heights—Adele Woodruff, 58 Mineola

Syracuse—Mae Lundahl, Onondaga hotel

Troy—Marian Hoagland, 27 4th

White Plains—Ocoa Moore, 123 Court

OHIO

Akron—Ralph O'Day, Jessie Maloney, 34 S High

Alliance—Unity, 242 E Main

Canton—Octavie Martial, 203 6th NW

Cincinnati—Effie Smith, 3047 Madison

Cleveland—Earl & Martha Anthony, Hotel Cleveland

Columbus—William Quinn, 50 W 5 Ave

Dayton—Ethel Crouch, Canby bldg

Hamilton—Louise Tahse, 117 Ross

Marietta—Orilla Werner, 424 Front

Marion—Mercedes Fossler, YWCA

Springfield—Nora Elliott, Tecumseh bldg

Toledo—Wallace Tooke, Commerce Bank bldg

Warren—Everett St John, 2d Natl Bank bldg

Wellington—Margaret Jones, 419 Courtland

Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Tulsa—Grace Kehrer, 714 S Boston

Oklahoma City—Alice & Schuyler Cronley, Midwest bldg

OREGON

Eugene—Cleoda Dawson, 1569 Oak

Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Margaret Feldt, St James hotel

Pittsburgh—Unity, 233 Oliver

TENNESSEE

Memphis—Elizabeth Chester, Hotel Chisca

Nashville—Mary Turner, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, Blackburn bldg
Dallas—Ruth Gillespie, 2030 Commerce
El Paso—Mabel Peck, 305 E Franklin
Fort Worth—Ruth Gillespie, Texas hotel
Houston—Lillian Brass, Milam bldg; Corine Smith (col) 1302 Schwartz
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marian Brown, Civic Recreation bldg
Kennewick—Beulah Scott, Arrow Grill
Seattle—Myron & Estelle Key, Arcade bldg
Wenatchee—Beulah Scott, Columbia hotel
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Daisy Daggett, Lewis Arcade, Rooms 507-09

WISCONSIN

Beloit—Bonnie Brown, 1347 White
Racine—Lu Verna Bauer, 610 S Main
Milwaukee—Elmer Gifford, 208 E Wisconsin

CANADA

Calgary—Unity, 221A 8th ave W
Edmonton—Unity, Birks bldg
London—Mary Dunning, 432 Clarence
Regina—Unity, Thompson blk
Toronto—Donald O'Connor, 2249 Yonge
Winnipeg—Edna Bowyer, Russell Kemp, Belgica blk

ENGLAND

London—Parker Drake, Ruth Hacking, 6 Stanhope Terrace, Bayswater Rd London, W 2
Macclesfield—Dora Johnson, The Homestead, Rushton
Easington Village—Thomas W Merrington 11 Sea View, Co Durham

The Purpose of Unity

Unity School of Christianity is a religious-educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teachings of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close cooperation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity center or a Unity church are free to keep their affiliation with any church they desire.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, how it brings man into an understanding of divine law.

Accept what, in the Unity teachings, appears to you to be Truth, and withhold judgment on the remainder until you understand it better.

Teach Us to Pray

By Charles and Cora Fillmore

To show their fellow men how to pray effectively nd understandingly, Charles and Cora Fillmore have ritten *Teach Us to Pray,* a book replete with the high- t illumination they have received upon the subject prayer. They explain the fallacies of praying to a od in the skies, a God vindictive and separate from an; they declare that instead of talking to God as ough He were a third person we should talk to Him ce to face. "To Jesus," the Fillmores write, "the God resence was an abiding flame, a flame of life, of life erlasting that He felt in every cell and fiber of His ing, making Him more and more alive, cleansing and rifying until He became every whit perfect."

Teach Us to Pray contains thirty-six chapters, each e providing the earnest seeker of Truth with a new ul experience. It presents a wealth of instruction in iritual matters, many suggestions for periods of medi- ion and devotion, and a great many powerful affir- ations that cover various human needs. The book con- ides with the feature, "Six-Day Prayer Treatments."

(In standard binding *Teach Us to Pray* is priced at $1; de luxe binding, at $2.)

Appearing in Other Unity Magazines This Month

A Lesson in Forgiveness

The broken blade of a penknife caused some misunderstanding in Miss Orr's classroom before Billy confessed to Annette that it was he who had broken the blade instead of Jill, as Annette had believed. But Jill remained hurt at Annette's early accusations and refused to enter into the fun of home-made valentines with the other three members of the "Frisky Four." Jill gets a lesson in the art of quick acceptance of an apology, hence this story supplies an excellent example of ready forgiveness that can be instantly assimilated by *Wee Wisdom* readers. This absorbing story is entitled "The Prize Valentine" and is written by Nell Goodale Price.

The Soul Seeks God

The Scriptural basis of James Dillet Freeman's *Daily Word* article "Whom My Soul Loveth" is "I will rise now, and go about the city; in the streets and in the broad ways I will seek whom my soul loveth." It is of course God whom the soul seeks and loves, and Mr. Freeman gives a truly inspired discussion of what God means to the spiritually minded. "God is more than all thought, all feeling, and all vision," writes Mr. Freeman. "He is the life that reveals that there is no death. He is the love that transforms hate into constructive energy. He is the intelligence that lifts ignorance into an understanding of Himself, of man, and of the universe."

The Obligation of Friendship

"Are friends superfluous luggage on the journey through life?" asks Coursin Black at the beginning of his true-experience story entitled "Love Always Pays," which appears in Progress. Then he tells how an experience with Ruth causes him to consider the responsibility each individual has to his friends, for anything ever given to any friend or person is never really lost.

What Are the Results of Your Prayers?

Have you ever prayed and felt that nothing happened as a result of your praying? Then you will want to read Worral G. Sonastine's article "Does Anything Happen When You Pray?" which appears in the February 3 issue of *Weekly Unity*. Mr. Sonastine expresses the belief that, whether we realize it or not, we "pray without ceasing" and we also receive answers without ceasing. He includes in his article a discussion of the best way to pray, calling the reader's attention to the Lord's Prayer as a model prayer.

Treasures of Earth—Treasures of Heaven

Granaries are mentioned more than once in the Bible, and Ruth H. Yarborough believes they are symbolical of man's material treasures, his needs and creeds. Mrs. Yarborough compares Biblical incidents about granaries to her observations of farmers who lived near her father's farm when she was a child. Better than granaries of material treasures that can be destroyed by fire and the like are the treasures that you can take with you, according to Mrs. Yarborough in her *Good Business* story "You *Can* Take It with You."

Unity Books and Booklets

Beginning Again — Letters of Myrtle Fillmore
God a Present Help — New Ways to Solve Old Problems
Lovingly in the Hands of the Father — Whatsoever Ye Shall Ask
Lessons in Truth
(The books listed above are $1 each in standard edition; $2 in de luxe binding)

For Beginners

Both Riches and Honor	standard only	$1.00
How I Used Truth	standard only	1.00
Working with God	standard only	1.00
God Is the Answer	standard only	1.00
Lessons in Truth	*Russian, Spanish*	1.00
Master Class Lessons	de luxe only	2.00
Six-Day Healing Practice, A	*Spanish* $.10; *English*	.25
Great Physician, The	standard only	1.00
Mental Equivalent, The	*German* $.10; *Russian*	.10

For Healing

Christian Healing	de luxe $2; standard	1.00
Divine Remedies		.50
Jesus Christ Heals	de luxe $2; standard	1.00
Truth Ideas of an M. D.	standard only	1.00
You Can Be Healed	de luxe $2; standard	1.00

For the Home

Meatless Meals	cloth	1.50
You and Your Child	de luxe $2; standard	1.00

For Inspiration

As You Tithe so You Prosper		.50
Finding the Christ	*Russian, German, Swedish* $.10; *English*	.25
Have We Lived Before?	de luxe $2; standard	1.00
Inner Vision		.50
Mightier than Circumstance	de luxe $2; standard	1.00
Prosperity	de luxe $2; standard	1.00
Sunlit Way, The	de luxe $2; standard	1.00
Unity's Fifty Golden Years	paper	1.00

For Devotion

Bible, American Standard Edition		4.50
Book of Silent Prayer		.50
Contemplation of Christ, The		.50
Effectual Prayer	standard only	1.00
Silence, The		.50
Unity Song Selections	cloth	1.00

For Advanced Study

Christ Enthroned in Man	de luxe $2; standard	1.00
Know Thyself	de luxe $2; standard	1.00
Metaphysical Bible Dictionary		5.00
Mysteries of Genesis	de luxe $2; standard	1.00
Talks on Truth	de luxe $2; standard	1.00
Teach Us to Pray	de luxe $2; standard	1.00
Twelve Powers of Man, The	standard	1.00
What Are You?	de luxe $2; standard	1.00

Greeting Booklets

Are You Getting All You Want from Life?	.10	Life Is Consciousness	.10
Breath of Immortality	.10	Mental Equivalent, The	.10
Challenge of the Dawn, The	.10	Prayer of Prayers	.10
Daily Resurrection	.10	Protecting Presence, The	.10
First Things First	.10	Recipes for Living	.10
Gifts for the Christ	.10	Song of Life, The	.10
Great Helper, The *French, English*	.10	Turning Point, The	.10
God Is Blessing You Now	.10	Twenty-Four Golden Hours	.10
He Passed This Way	.10	Way of Faith, The	.10
Holy Bread	.10	Where Blessings Begin	.10
		White as Cotton	.10

(12 copies of these booklets for $1. Envelopes included)

For Children

Jet's Adventures	1.00

NEWS *from* UNITY

nten Program: Spiritual Event on Unity Calendar

ent begins March 6 this and Unity students ev- vhere will observe Lent Unity way. The Unity ten program announced where in this magazine is of three important annual itual events in the Unity ndar. These are:

Lessons in Truth Week ond week in September), hich time Unity students y *Lessons in Truth,* thus ing in understanding.

The Lenten program, iding for the devotional y of the book *Teach Us Pray* with the aid of a fully prepared study guide. inside back cover.)

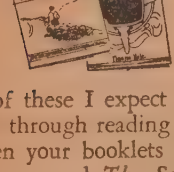
The Truth demonstra- program scheduled for and June is welcomed by Truth students who wish ontinue to demonstrate good they recognize to be theirs and theirs alone.

While many students follow the Unity calendar of spiritual events in the order given, one may begin with any of the three. The Lenten season of devotion and consecration is a splendid time to begin participating in these Unity events, and *Teach Us to Pray* is just the book to inspire anyone to seek his highest good. The following letter tells how much the Lenten study of *Teach Us to Pray* meant in the life of the writer:

"When I began reading *Teach Us to Pray* I found that I had not known how to pray. Immediately I began to feel better and things began to work themselves out; that is, God began to work things out when I let Him take charge of my life. Now I accept God's way and am free from fear. The joy I have known is unspeakable; best of all, I have overcome any desire to find fault in others."

Music Teacher Uses Greeting Booklets

"This year in teaching music in the schools I expect to contact at least one thousand boys and girls. On our list of songs are "The Lord's Prayer" and "The 23d Psalm."



Both of these I expect to approach through reading to the children your booklets *Prayer of Prayers* and *The Song of Life*. When I use the ideas in your booklets to interpret the songs, the children's faces glow as they sing, for the songs mean much more to them than before hearing your splendid interpretations."

Prayer of Prayers is Naomi Hale's interpretation of the Lord's Prayer, and *The Song of Life* is by Ernest C. Wilson, who interprets the 23d Psalm. These and nineteen other greeting booklets are listed on the Unity Books and Booklets Page of this magazine.

Whatever the problem, God is the answer. He comes forth for us according as we learn to turn to Him in trust.—*Dana Gatlin; God Is the Answer.*

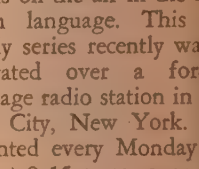
Returned Soldier to Continue Daily Wo *Subscription*

"With the help of y literature and prayers I h passed through the hazards war and am safely home shall continue to read *D Word,* for it will help me live a clean, righteous life

Unity Radio Broadcas in Hungarian

"The Unity Viewpoi now is on the air in the H garian language. This r weekly series recently was augurated over a forei language radio station in N York City, New York. I presented every Monday e ning at 9:15 p. m. over ra station WWRI.

This broadcast in Hung



ian is made possible thro the efforts of some friend Unity in New York who the need for reaching H garian listeners in that with the Unity message. you live in or near New Y we invite you to call broadcast to the attentior anyone who might enjoy i

nity Sunday School ssons

Unity publishes Sunday ool lessons for children all ages and for adults. e lessons for children ve been prepared by com- ent Sunday schoolteach- of the Unity Society Practical Christianity at nsas City and have been lowed successfully in Unity day schools throughout the ntry. Many Unity students o teach in denominational day schools use the Unity ons to supplement the les- s offered by their own rch organizations.

The Unity Sunday School partment publishes a book- entitled *Tools for Sunday ool Workers*, which ex- ns how to organize a Sun- school and lists the les- s and other items essential

lkeeping the children in- sted, and regular in their ndance. The booklet may obtained without cost by ding to the Unity Sunday ool Department, Unity ool of Christianity, 917 y, Kansas City 6, Mo.

El Sembrador *Becomes a Bimonthly*

El Sembrador, Unity's Spanish magazine, is about to enter a new cycle of growth. Beginning in 1946, it will appear six times a year in place of four. The first issue under the

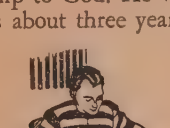
new plan will be the January-February number. Subscriptions will continue to be gratis as has been the policy under the quarterly publication plan.

Not long ago an experiment was conducted with *El Sembrador* here at headquarters at Unity Inn, the vegetarian cafeteria patronized by thousands of persons each week. Copies of *El Sembrador* were displayed with a sign beside them reading as follows: "Studying Spanish? Take a free copy of *El Sembrador*." In two days several hundred copies of the magazine were taken, indicating a surprising amount of interest in Spanish among American people.

If you know of someone who would like to have *El Sembrador* just send us his name and address.

Helped by Silent-70

From an inmate in a State penal institution comes a letter explaining how copies of *Progress* sent to the prison library by Silent-70 helped him to find out about his true relationship to God. He writes: "It was about three years ago



that I first became acquainted with Unity through reading a copy of *Progress*. I paid little attention to it at the time, because I was going through a period of depression and resentment. A few months later I became quite ill, and then it really seemed hopeless. One day I picked up another copy of *Progress*, and then I seemed to find the answer I needed. Since then I have solved all my problems by practicing what I learned about my true relationship to God through reading Unity literature. Where once I had only knowledge I feel that I now have a little wisdom; where I once had a belief I now have Christ! How did it all come about? Unity."

Through the Silent-70 Department Unity publications are distributed free to army camps, libraries, hospit prisons, industrial hor orphanages, homes for aged, and schools for blind. The work and mini of Silent-70 is maintained loyal friends who send offerings for this worth-w purpose.

"The Prodigal Comes Home"

The parable of the pr gal son might well have b called the parable of the e loving Father, according Herbert J. Hunt, who written an article enti "The Prodigal Comes Hor This article will appear in March issue of *Unity* an an illumined explanation this famous parable fro Truth standpoint. Do Hunt explains that the p ble presents a picture of our life, the going out f God and the painful stru to find the way back. prodigal represents the of consciousness in which suppose that our good is t found in the outer world the possession of things, in the satisfaction of senses.

There are many idea Doctor Hunt's article that will welcome and will to adapt to your own spir need.

Wee Wisdom

Recipe for Happy Childhood

WEE WISDOM is Unity's fun-seasoned magazine that for more than fifty years has brought happiness and constructive ideas to boys and girls of 5 to 13.

A MOTHER SAYS:

"At Christmas time I wanted a good magazine for my five-year-old son, and my agent suggested WEE WISDOM. I am delighted with it. I have two older boys who read WEE WISDOM for themselves. All of us look forward to each issue."

A CHILD WRITES:

"I hadn't intended to send for WEE WISDOM again this year, because I thought I was too old (I am 13), but when I thought of all the good times I have had reading your magazine, I just couldn't resist ordering it for another year."

WEE WISDOM provides character-building material that gives a child many pleasant hours of happy, absorbing, constructive fun. Parents and teachers find in it much material valuable both for occupying the child's time, attention, and interest now and for developing useful, courageous, honest, and co-operative citizens of tomorrow.

Wee Wisdom

is priced at $1 a year
(twelve fascinating issues)

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City 6, Mo.

Let the Law of Increase Work for You

Charles Fillmore, cofounder of Unity says: "There is a universal law of increase. The conscious co-operation of man is necessary to the fullest results in the working of this law."

The Prosperity Bank plan was established to help people think and act in accord with God's law of increase and supply, and it can help you as it has helped thousands of others. This spiritual law if applied to your life and affairs will operate to supply all you need direct from the Father's storehouse. The Bank drill, which includes a prayer for your meditation period, will help you understand this law and will stabilize you in your thinking and acting in compliance with it.

Because giving is an important step under the law of increase, the Bank plan provides an easy way for you to share with others by giving them subscriptions for UNITY magazine. As you follow the Bank drill each day and trust God for your supply, Silent Unity prays with you for your success.

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill seven weeks and save $3 for the three *Unity* magazine subscriptions (one year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided. U-

OBSERVE LENT
the Unity Way

lot to stop at self-denial but to lift up your
ves and appropriate the riches of Spirit—
his is the Unity way to observe Lent. When
ou come to realize that God, Spirit, is the
he source of your true good, you have the
ches of Spirit and all material blessings, for
ll these things shall be added."

UNITY CAN HELP YOU

With its carefully prepared and long-successful Lenten program, Unity
n help you find a rich blessing in observing Lent this year, just as it
s helped thousands of persons in previous Lenten seasons.

The Unity Lenten program consists of a consecrated study of TEACH
S TO PRAY, a book written by Charles and Cora Fillmore, who declare
at the "resources of Spirit are beyond our highest flights of imagina-
on," and call on their readers to "praise and give thanks for the
ew self-manifesting God of abundance fulfilling every desire of
ur heart."

ou Are Invited to Participate in the Unity Lenten Program Beginning March 6

nity invites you to observe Lent the Unity way this year. Your part
the program is a consecrated study of TEACH US TO PRAY. When
u order TEACH US TO PRAY we will send you the free study guide
e *Unity Lenten Program*, which will help you get the most out of
ur 40-day consecration period. If you already have a copy of TEACH
TO PRAY and do not have a study guide, be sure to write for one.
you have followed the Unity Lenten program in previous years will
u not again join us in this period of prayerful appropriation of the
hes of Spirit.

ORDER EARLY

nt begins Wednesday, March 6. To make sure you have your copy
TEACH US TO PRAY and *The Unity Lenten Program* on hand, order
w. In the standard binding TEACH US TO PRAY is priced at $1; in
de luxe binding at $2.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City 6, Mo.

I AM

Geraldine Wells

I am life that knows no dying.
I am joy that knows no sighing.
I am Truth that makes all free.
I am perfection that all may be.
I am faith that knows no fear.
I am light that makes all clear.
I am the good that all may know.
I am victory wher'er I go.
I am purity that knows no stain.
I am health that knows no pain.
I am strength that knows no weakness.
I am humility that serves in meekness.
I am the law that fulfills desire.
I am God alight with holy fire!